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ON ARDENT CONCERN FOR THE CONVERSION OF SINNERS AMONG MEMBERS OF CHURCHES.

To the Editor of the Baptist Magazine.

SIR,

"If by any means I might save some."—Such was the Apostle's declaration, when submitting his conduct to the influence of the most solemn truths; and such is the secret of a character, distinguished beyond parallel by sacred decision and enterprize. Every pious heart must be afflicted by the scenes of iniquity which open around us in every direction, and in proportion to our personal interest in the benefits of redemption, must be the purity and vigour of our concern for the conversion of others. The magnitude of salvation in the apprehensions of those whose hearts have thrilled with penitence, and who have anxiously sought repose from the fear of future misery in the love of the Saviour, should animate to noble efforts for the recovery of the lost. And nothing can be imagined a more infallible criterion of religious declension, than indifference on this point. Our numerous public institutions, our Bible, Missionary, Tract, and Sunday School Societies, may be considered as evidence of a concern for the salvation of sinners, which has grown in our day to an importance, both in plan and effort, incomparable with the spirit of some preceding ages; but not to say that the operations of such institutions are general on the moral state of society, and that they seldom bring the

majority of their supporters into individual contact with souls which they might be instrumental in saving, there is another respect in which this concern may be more fully and effectively developed; and that is, the activity of the members of our churches, directed to the conversion of their companions in public worship, their neighbours, and fellow-citizens. To assert that there is a serious neglect of this subject, when local institutions of a religious character, and when commodious meeting-houses and large congregations have multiplied in the present day, may seem precipitate and unjust; yet when, notwithstanding these things, complaints of the want of prosperity are loud and frequent, suggestions on the importance of devoting particular attention to it, cannot be ill-timed or injudicious.

It is an important question, the answer to which must influence our subsequent remarks, how far this design enters into the constitution of a Christian church, and is included in the obligation of church-membership?

There are unquestionably some persons, who imagine that when they have formed themselves into a church, procured the regular administration of the ordinances for their own benefit, and obtained a ministry gratifying their own taste, they have nothing more to regard; but, as though the design of heaven were fulfilled in their experience, repose in indolent, and almost solitary enjoyment. They are indifferent to the increase of

the congregation, the acceptance of the minister, and having never interested themselves in the progressive improvement of others, they sometimes regard an addition to their church as an intrusion, or at least a subject of jealousy and suspicion. And though instances, we hope, are few, in which this consummate hardness of heart is displayed, there are many cases in which a successful minister and his more ardent friends have to deplore some indications of it; and this, it should be recollected, like every modification of the selfishness of our depraved nature, is subtle in its operation, and as mischievous as subtle.

There are many scriptures which place on us the obligation to regard the spiritual necessities of the world; such are the frequent exhortations of the apostles, and even the instructions of Christ himself. Every one would feel that that conception of the character of Christians would be inconsistent with the Gospel, which could not be resolved into the apostolic description, "lights of the world, holding forth the word of life."

But there is one general remark which seems conclusive on this subject, which relates to the subservience of the Christian church, as existing in the world, to the fulfilment of the purpose of grace. "Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 9, 10.

The purpose of grace, or the design of the Gospel, is comprehensive and universal; not suffering us to limit our views to the final salvation of those who are known

to believe, but embracing the conversion from all the kindreds of the earth, of "a number which no man can number." Neither is this purpose or design, in the glory which attends its completion, to be referred solely to another world, or another period; it defines the operation, and gives efficacy to the means, which are at any moment in our hands, distinguishing the preaching of the cross as a blessing to sinners, and entering essentially into the constitution of the church, as a fold into which those who have wandered long and widely are successively to be gathered. That man may soberly be affirmed to degrade the church of God upon earth, who does not regard it as the irradiating centre of those influences which are to enlighten and convert the world; and who does not therefore contemplate its various services as important to others, equally with himself. If, then, the purpose of the Almighty be thus comprehensive in the daily operation of its institutions, it becomes one of the plainest duties of every member to seek the salvation of those around him, and when united to a church, to consider himself one of a sacred host, devoted to the task of destroying the empire of Satan.

Let such views as these be entertained, and they will render our designs spiritual, and prevent that disgusting and unholy self-conceit which frequently elevates the most incompetent to turbulent activity and arrogant dictation; as if church membership conferred a personal and secular importance on every individual—a mistake, or rather a crime, which lies at the foundation of much of the anarchy in our churches at present. Indeed, confusion might naturally be expected as the uniform result of every unguarded assumption; for if the

importance of church membership be not spiritual and relative; it no sooner becomes personal and secular, than it infallibly generates pride and contention; slights are imagined where none were intended, every measure is debated for the mere display of a debate, and the most sacred decision and enterprise of the minister are checked for the sake of making him feel his dependence and insignificance—a feeling which, did it comport with his intellectual or pious character, would establish a disqualification for his office.

Supposing the spirit of concern for the conversion of sinners, or of anxiety for the prosperity of a church as connected with the increase of its numbers, this spirit will be seen—

1. In an attachment to an awakening ministry, and in prayer for its success.

Nothing is a plainer proof of indifference to the purpose of God, in the preaching of the cross, than the complaint that such a minister preaches not to *me*, but to *others*; for I need to be comforted as a child of God, but he is too frequently warning the ungodly. A judicious minister, or “a scribe well instructed,” will be careful not to afford just ground for such a complaint, since he has to seek the edification of believers; but when he “divides to every one his portion of meat in due season,” he must not forget that probably the greater division of his auditory need warning and reproof; besides, the proper application of a subject full of instruction and consolation to the matured Christian, will always afford the matter of a suitable appeal to others; and he cannot be said to have explained it fully, if he neglect this appeal. Indifference on this point betrays the poison of antinomianism, and

the dread of an exposure to its virulence has perhaps too often prevented the fervour and independence of pulpit addresses.—Thinking of what in the preaching of the Gospel may be sanctified to others as well as to ourselves, turning the look of affection, in a promiscuous assembly, upon many to whom we know the language of reproof and warning would be suitable, we long for the counterpart of the Apostle before Felix. His people’s prayers are among the supports of a minister, and since the certain efficacy of prayer cannot be limited by us, earnest supplications for success in his labours should never be omitted. Besides, should those who are partially impressed hear such supplications from a church, in aid of the addresses which have arrested their attention from the pulpit, the effect may be important. What may not be expected from a church striving, both in preaching and in prayer, for the conversion of sinners?

2. In courteous attention to either stated or casual hearers.

The accommodations of christian worship should always be considered *public*, and as much for others as ourselves. Any thing like a monopoly by seat-holders, of such accommodations, to the neglect of that courtesy which would be shewn to a stranger in a place of worldly resort, is perfectly inexcusable. Perhaps, in some instances, a *mercenary* disposition has produced this result. Every person, if he wishes to hear occasionally a certain minister, *must* subscribe, or be made to feel by little indignities the imputation of sordidness; but supposing that he is sordid, is not his salvation of greater importance than his subscription? A stranger should never enter our sanctuaries without re-

ceiving the attentions of an anxious friendship, and feeling that

—all the air is love,
And all the region peace.

Perhaps pride sometimes leads to a mischievous result—the rich treating the poor with superciliousness, or the poor regarding the presence of the rich as an arrogant intrusion. Let it be remembered that disgust is easily taken, and never removed without difficulty.

3. In the exercise of Christian charity towards those whose conduct is open to particular objections.

This duty may require great delicacy. The purity of the Gospel must be maintained, and lead to a careful discrimination of character. While our congregations are exceedingly *mixed*, as in the present day, the line of distinction between the church and careless hearers should be broad and palpable; but still the exercise of Christian charity towards the latter is indispensable, lest the last restraint should be broken by them. If their faults have procured them enemies, let not the members of the church be such; if concessions are required in secular concerns, let these concessions be made as far as possible, that they may be retained under an influence which may ultimately be sanctified to their recovery from sin; and let the ordinary occasions of civil courtesy and social intercourse be improved, in the manifestation of a tender concern for their good.

4. In efforts to induce strangers to public worship to attend a faithful ministry.

There is scarcely an individual who does not possess advantages which may be improved in this way, and the improvement of which may be of the greatest consequence. Relatives, social compa-

nions, and the occasional acquaintance of the pious tradesman, may all yield to the influence of entreaty, and *entreaty should be employed*. It should not be a cold invitation, but an urgent request, whatever obloquy is encountered, and whatever obligation is created. “*Sinners entice.*” The scenes of temptation and crime are frequently visited in consequence of entreaty, and ought not the house of God to be recommended to the ungodly? Perhaps no Christian is innocent when he parts from company for public worship, without taking with him as many of his companions as can possibly be prevailed on to go.

Those who have been impressed by a faithful ministry, will be objects of solicitude to ardent Christians. When Jesus looked upon the young enquirer, “*he loved him* ;” and as the language of inspiration is directed to the encouragement of such, the conduct of matured Christians to the young and anxious, should always be full of animation. If there be joy among the angels over one sinner that repenteth, ought not the dawn of penitence in those to whose subsequent improvement we may minister, to kindle the highest delight in our bosoms, and to stimulate to an active and inventive benevolence? In this case there will be

1. Personal attentions, inquiry, and encouragement.

How much do established Christians owe to the advice of their early Christian friends! The remembrance of the way in which many have been led, ought to be enough to teach them the importance of this particular. Perhaps an objection is sometimes felt on account of the possibility of precipitating the immature; but if, instead of urging to public decision, without any confidential in-

terchange of pious feelings, encouragement be given in careful adaptation to humility and sincerity, this danger is inconsiderable.

“There are some Christians (but do they indeed deserve the name?) who would see all the process of conversion going on in the very next seat to theirs, and observe the fixed attention, the anxious look, the tearful eye, the serious deportment—and all this repeated one Sabbath after another, without the least possible interest, or ever exchanging a single syllable with the inquiring penitent! Shame, shame, on such professors! Can the love of Christ dwell in such cold and careless hearts? Can *they* have ever felt conviction of sin? How easy, and how incumbent is it to introduce ourselves to such individuals; a word, a look, would be received with gratitude.”—(*James's Church Members' Guide*, p. 72.)

2. The promotion of religious intercourse between the inquirer and other Christian friends, and especially with the minister.

This is important on account of the benefit derived from the advice and sympathy of many who are supposed to have a tender concern in such a case. Besides, when our object in view is union with a church, nothing facilitates it more than the opportunity to ascertain its real character; except in those lamentable instances in which the interior of the church is a scene of disorder. An inquirer will always be anxious to possess the friendship and advice of his minister, who must chiefly depend for his knowledge of such individuals on the introductions procured for him by his friends. And that minister will often be embarrassed and checked, that is not surrounded by friends, who, though too judicious to lead him into the dissipation of

company, are anxious to bring his serious hearers under his ministerial influence in private. Much of the usefulness of ministers, especially of young men who have to raise congregations, is prevented by the criminal supineness of others.

But, however we multiply particulars, much, after all, must be left to the deliberation of an enlightened mind; duties will arise in peculiar and changing circumstances, for which no previous direction can be given. Let it be settled as a determination which should lie at the foundation of our daily conduct, that we all form our plans, and labour for the conversion of sinners. Let us seek, by devout contemplation and prayer, to imbibe his spirit who hourly commiserated the distress which he saw; who, beholding the multitude scattered abroad as sheep having no shepherd, was moved with compassion; who, catching a distant view of Jerusalem, exulting in false security and sin, wept over it; and whose sole employment was to seek and save the lost. Let not apostolic zeal for proselytism be lost to the ministers of the present generation. Oh, for the energy of Whitfield, and for the missionary spirit of a Branerd, a Schwartz, and a Martyn, at home as well as abroad! In this let churches support their ministers, and *urge* them to it, praying with one heart, “Oh, that the salvation of God were come out of Zion!”

There is one topic on which these views of our duty confer the greatest importance, viz. *the preservation of the peace, or internal prosperity of a church*. If this be destroyed, not only the enjoyment of members, but public usefulness is at an end. The guilt which is incurred by interrupting a career of prosperity in awakening the consciences of sinners, is im-

mense. The responsibility is created of having increased the enmity of the world, of distracting the feeble-minded, and of obliging many to halt in the right way, and perhaps to retrace their steps to sin; and members of churches have to answer for an evil, which by itself would be one of the greatest crimes of the avowed enemies of the Gospel. It is not merely an injury inflicted on the church, it is the work of Satan in the world—not merely a wound on a particular interest, which may be healed, but a virulent and rapid pestilence, spreading widely, and for years, beneath whose deadly influence many souls perish, long after the fate of those from whom the contagion first spread is sealed for ever.

The writer of these remarks cannot forbear concluding with a quotation from the late devoted Mr. Fuller—a passage which applies with an awful precision to the circumstances under which this paper is penned:—

“If it were duly considered how much the general interests of religion, and even the salvation of men, may be affected by the purity and harmony of Christian churches, we should tremble at the idea of their being interrupted by us. The planting of a church in a neighbourhood, that the Gospel may be preached, and the ordinances of Christ administered in their purity, is a great blessing. It is a temple reared for God, in which he designs to record his name, to meet with his humble worshippers, and to bless them. We have seen churches of this description in the midst of a career of spiritual prosperity, edifying one another in love, and gathering souls to the Redeemer’s standard, all, in a little time, blasted and ruined by some unhappy event that has thrown them into disorder.

Discipline is interrupted, the church is divided into parties, hard things are said on both sides, the bond of love is broken, tender minds are grieved and retired, worship is but thinly attended, and the enjoyment of it is vanished; God’s friends mourn in secret, and his enemies triumph, saying, Aha, so would we have it! Truly it is a serious thing to occasion the ruin of a church of Christ! *If any man defile the temple of God, him shall God destroy!*”—(Fuller’s Works, vol. iv. p. 530.)

Swansea.

ON THE EVIDENCES OF GRACE IN
YOUNG CHRISTIANS WHO HAVE EN-
JOYED THE ADVANTAGES OF A RE-
LIGIOUS EDUCATION.

YOUNG Christians who have been favoured with pious friends, and have enjoyed the advantages of religious instruction from their earliest days, are frequently discouraged because they cannot refer to any remarkable change in their experience, as evidence of their being born again of the Holy Spirit. The cause of their despondency, it is presumed, may be traced partly to their attributing sentiments and feelings to a religious education, which have their origin in the operations of the Holy Spirit; and partly to their looking for an extent and degree of evidence which can only be enjoyed after a considerable period of religious experience. Perhaps a few remarks on each of these points may assist in correcting their views and encouraging their hopes.

It cannot be doubted that a religious education has a great and salutary influence over the character. It stores the mind with valuable knowledge, directs it to important subjects, and, to a certain extent, trains it to correct thinking;

it also lays a restraint on the passions, and is favourable to the adoption of virtuous principles, and to honourable and useful conduct in society. Nevertheless, a religious education is not religion, neither does it ensure its possession. It is to character what skillful workmanship is to metal, it gives to it form, adaptation, and polish; but it cannot turn the iron and brass into silver and gold. There are latent evils in human nature, which no course of education can remove; there is a mental darkness which no human teaching can enlighten; there is a carnal tendency in the heart, which no human power can eradicate; and there is a waywardness in the will, which no human discipline can subdue. They who have enjoyed the best education, and have studied morals and religion, have never, unassisted by the Holy Spirit, seen the excellence, and importance, and advantages of godliness in their true nature; but they invariably view them through the fallacious medium of prejudice. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Such persons, it is presumed, have always resigned themselves to the dominion of some baneful principle, which has perverted the judgment, and induced them to rest in something short of the grace of God, and the righteousness of Christ; and however correct their general conduct, and however amiable their private character, still there has been some "wicked way in them," which they have preferred before the way of holiness; and to which they have obstinately adhered, in opposition to the most tender entreaties, the most powerful arguments, and the most solemn warnings.

Under the influence of this governing sin they have been insensible to truth; self-deceived and self-complacent, they have not experienced the sorrow of a contrite heart; they have not trusted in the merit of a substitutionary sacrifice for pardon, they have not sought sanctification through the word and Spirit of God. Their conduct may have been unimpeachable towards men, and they may have attained to many things of good report; so that even to a Christian their deficiencies have not been visible, till he has come to the stone on which they stumble, and to the rock of offence from which they turn aside. There the radical evil has come to light, and its influence has been traced in every end proposed and in every motive cherished; all of which fall short of the work of Christ, and the grace and glory of God. Then has the whole fabric of their sentiments, their virtuous habits, and their religious performances, appeared but "wood, hay, and stubble," resting on a sandy foundation; and although outwardly adorned after the similitude of a temple, yet within all has been dark and cold as the habitation of death. The edifice, without strength and without support, is exposed to every blast, and sooner or later must inevitably fall. Happy are they who, being convinced of their danger, flee to the hope set before them in the Gospel. The evidences therefore of a person being in a natural state, or under the dominion of sin, who has enjoyed the advantages of a religious education, are often found to consist, not so much in the positive evil which he does before men, as in what he neglects to do in private devotion and the more spiritual duties of religion; not so much in outward deformity of character, as in the moral disease that preys upon the inner man; an insensi-

bility to the pollution and guilt of sin, a thinking more highly of himself than he ought to think, a self-righteous spirit, or a presuming on the grace of God while the heart is a stranger to its influence. These characterize a man as dead in trespasses and sins.

The evidences of a person being born again of the Holy Spirit, are now to be considered. These are frequently, if not generally, in the characters referred to, found to consist, not so much in sudden and powerful convictions, alarming fears and deep despondency, followed by lively hope and rapturous joy (which may sometimes attend conversions from open and flagrant wickedness), as in the gradual understanding and feeling of the truth as it is in Jesus; a mourning over past deficiencies and present insensibility; an habitual desire for scriptural knowledge, faith in Christ, love to God, and holiness of heart and practice; a conscientious attention to secret prayer and the means of grace in general; a watchfulness over the mind and heart; and a self-denial in many things which were once esteemed as innocent, or indulged in without remorse. A dependence also on the atonement and intercession of Christ, and on the teaching and other operations of the Holy Spirit, in order to the more satisfactory enjoyment of the blessings promised in the Gospel, and the promotion of the divine glory, will be felt and cherished by the convert; and viewed by all his pious connections with gratitude and hope.

Let not the young Christian, however, conclude, that all these evidences are enjoyed to the same extent and degree in every character, and at all times. Sorrow for sin may be more poignant in some than in others, and more powerful

at one time than at another. And spiritual desires, love to God, and the enjoyment of the word and privileges of the Gospel, may vary with circumstances and seasons. The flesh will lust against the spirit, and Satan will suggest doubts and excite fears. Trials will exercise faith and put fortitude and patience to the test, moments of light, and peace, and joy in believing, may be followed by dark seasons of temptation, or painful discoveries of the revival of dispositions which were considered as crucified and dead. As it is in nature, so it is in grace; the germ is often for a time checked in its growth, by the unfavourable soil in which it is placed, and the verdure, and bloom, and fragrance of spring are sometimes overcast by dark clouds, and assailed by wintry storms. Let not the young Christian, however, despond, as though some strange thing hath happened unto him, for similar trials attend every believer. Neither should he be cast down and write bitter things against himself, because he is conscious of weakness, and cannot understand the whole counsel of God, and frequently feels and profits but little in reading, and hearing, and praying. Let him remember that he is but a babe in Christ. For the present, it will become him to take "the sincere milk of the word, that he may grow thereby;" and after years of instruction and experience, his understanding will be better informed, his judgment more mature and correct, his love rooted and grounded in Christ and his salvation; and he will thus gradually come "unto a perfect man, unto the measure of the stature of the fulness of Christ." As an antidote to present doubts and fears, let him look at the unlimited invitations and gracious promises of the

Gospel; in which the Saviour holds out encouragement to every sinner to come unto him, and receive everlasting life. The consciousness of sincere desire to know and do the truth, and "to be found in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, which is unto all and upon all them that believe," may be considered as one of the first effects of divine grace in the heart; and "He that hath begun the good work in you, will perform it until the day of Jesus Christ."

Let the young Christian also consider the experience of those "who through faith and patience are inheriting the promises." They were men of like passions with ourselves:

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard as we do now,
With sins, and doubts, and fears."

And say, if he who called, and justified, and placed in glory the once sanguinary Manasseh, the unchaste Magdalen, the persecuting Saul, with a multitude of prejudiced Jews, blaspheming priests, superstitious heathens, and scoffing infidels of every nation, has not given ample proof that he is both able and willing to save all who come to God by him?

Loughton.

S. B.

NATURE VIEWED WITH THE EYE OF
A CHRISTIAN.

It is an ennobling employment of the human mind to contemplate the works of Nature, and in them to trace the mighty power, the consummate wisdom, and the infinite beneficence of their divine Author. The individual whose heart is unsusceptible of one grateful emotion to Him, who sketched

each varied form, and painted each unrivalled charm, is not only deprived of exquisite enjoyment, but derogates those intellectual faculties which give him the pre-eminence over the animal creation. In proportion as we extend our observation, we become more deeply conscious of our ignorance, imbecility and dependence, and of the necessity of seeking the protection of Him who "laid the foundation of the earth," whose "mercy is great above the heavens and whose truth reacheth unto the clouds." "Day unto day uttereth speech, and night unto night sheweth knowledge." The ample volume of nature is spread open before us, and will well repay our attentive perusal; for God is its author.

When at midnight we behold radiant worlds like so many gems, bedeck the cerulean sky, and the crystal orb emitting a softened radiance on the darksome earth, we are filled with admiration and devout awe. Imagination fain would stretch her flight beyond the contracted limits of this lower creation, and silently expatiate amid countless worlds and systems of worlds, revolving harmoniously with inconceivable velocity in their appointed courses. Amazed at the matchless power of the august Architect, who but must exclaim with Israel's illustrious monarch, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?" In the immensity of his works the Creator has not been regardless of us, but in their design and adaptation to promote our comfort and moral improvement, he has displayed infinite wisdom and beneficence. The minute and simple portions of the creation, the most insignifi-

cant insect, weed, shell or pebble, even the dew drop that sparkles awhile upon the trembling leaf, affords an incontestible evidence of a divine hand. Its beautiful tint is produced by the same rays that impart brilliancy of colouring to the costly diamond; and its sphericity is determined by the same law that gave form to the globe on which we dwell, and the innumerable spheres which are revolving over our heads. Its inestimable use in the process of vegetation marks it as the product of supreme intelligence.

The philosopher, alas! often bewildered in his speculations, forgets the invisible hand that created each atom, and assigned its laws and relations in the system of the universe; or, acknowledging a supreme agency in this arrangement, he neglects to avail himself of those lessons of wisdom which it unfolds to view. But when Christianity is associated with philosophy, she invests her discoveries with more attractive graces, a more refined and exalted character. Then the enlightened votary of science tenders a devout homage to the invisible author of these matchless productions.

The ancients contemplated their groves, grottoes, fountains, &c. as consecrated by the presence of some tutelar deity. To the Christian every object of nature

“Prompts with remembrance of a present God.”

He realizes the truths so admirably expressed by the bard of feeling—

“One spirit—His

Who wore the platted thorns with bleeding brows,

Rules universal nature.

His presence, who made all so fair, perceived,

Makes all still fairer.”

He regards the course of nature as subservient to the accomplish-

ment of the divine purpose in the scheme of human redemption, when evidence is afforded that permits him to appropriate to himself its inestimable advantages. He derives from each natural phenomenon some useful monition, to advance his moral and spiritual improvement. In those tremendous engines of Omnipotence, the volcano, the earthquake, the hurricane, and the thunderstorm, he recognizes the mighty arm so capable of protecting him from every menacing danger. “The pillars of heaven tremble, and are astonished at his reproof.” The Christian, with child-like confidence reposes on that awful agent

“Who rides upon the whirlwind and directs the storm.”

When the tempest gathers over the vast expanse of ocean, and the waters thereof roar and are troubled, he views its rolling waves as a transient yet touching memorial of the moment when his spirit was overwhelmed by the billows of sorrow; he remembers the omnipotent arm that restrained their fury and the voice that proclaimed, “hitherto shalt thou come but no farther.” His faith is firmly fixed on the veracity of those promises which he knows are more immovably secure than the rooted rock that bids defiance to the beating surge.

When he walks in the luxurious wilderness, or on the plain enamelled with flowers, he traces the footsteps of that benevolent parent who “replenisheth the earth with his goodness, whose paths drop fatness; they drop upon the pastures of the wilderness, and the little hills rejoice on every side.” Each gentle zephyr bears on its wing a token of divine beneficence, and returns when the heart is suitably affected, laden with a contrite

sigh, a heavenly hope, a fervent prayer to the adorable Creator. And in a season of mental dejection and disquietude, when the eye is less attracted by the gayer scenes of creation, the murmur of the limpid stream, the placidity of the noiseless lake, the soft warbling of the feathered choir may serve to soothe and tranquillize his troubled spirit. As the sun spreads its beams over the lowly vale, or the gentle showers descend to restore its fading verdure, so may the sun of righteousness irradiate his darkened soul, and showers of grace descend to impart new animation and strength to his Christian character. Whilst he sojourns on this fair spot of the universe, shaded as it is by sin and sorrow, he believes that the hand that with so much facility continues in operation the laws of Nature, has power to sustain him in his Christian course faithful unto death. To the direction of that infinite wisdom which in his works employs the best means to secure the best designs, he commits the complicated interests of his mortal life. Some mysterious providence may baffle exploring reason, as natural phenomena often do the most acute researches of the man of science. Yet for the developement of these mysterious dispensations, he is satisfied to wait for the revelations of a brighter day; confiding in the assurance "that all things work together for good to them that love God, and who have committed their interests into his hand as unto a faithful creator," he anticipates the period fast advancing when good will be unalloyed with evil, purity no longer subjected to temptation, and life crowned with immortality.

Nothing can impart so rich an interest to the study of Nature, as the pleasing assurance that we are living in amity with its divine Au-

thor, and in virtue of the provisions of his mercy, sustaining towards Him the most intimate and endearing relations. Hence his attributes, however awful the aspect they may sometimes assume in the works of Nature, always smile upon our interests, and are engaged on our behalf; and hence also we are allowed to claim a propriety in every object we contemplate, whatever be its beauty, and whatever its grandeur. "For all things are yours," says the voice of inspiration, "and ye are Christ's, and Christ is God's."

The philosopher who directs his inquisitive eye to every object in the creation but the *Being* whose attributes they exhibit, knows nothing of this relationship. He may traverse the fair fields of Nature, ascertain her laws, and admire the inimitable productions of her skilful hand; but he resembles a traveller walking over the fruitful and cultivated gardens of a foreign prince, or a pauper who is allowed for a moment to inspect the costly contents of the richest cabinet; the diamond which sparkles in his hand is not his, and he is a stranger to its owner.

But he who is on terms of familiar intercourse, who holds daily communion with the Author of the universe, can make out a title of inheritance to all the universe contains:—

"He looks abroad into the varied field
Of nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the vallies his,
And the resplendent rivers. 'His t' enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them
all!'"

SARISSA.

Feb. 11, 1828.

ON SELF-KNOWLEDGE.

Γνῶθι σεαυτὸν.—SOLON.
Know thyself.

SELF-KNOWLEDGE is a particular and intimate acquaintance with our true character. To possess it, we must know what are its general and natural features. A little consideration will enable us to perceive, that we are the subjects of a compound nature, in which are combined animal feelings and appetites, with intellectual endowments. The former, arising from our connection with animal bodies, which we may therefore suppose to be equally perishable, being only the result of the exercise of bodily senses; while the latter are the peculiar properties of mind, and bear the stamp of immortality. Thus, as the mind, in consequence of its superiority, takes the precedence of the body, so our intellectual endowments are worthy of a greater degree of attention than our animal propensities. The great error, we apprehend, lies here; mankind are disposed to pay more attention to the inferior, than to the superior properties of their nature, being more concerned for the casket than they are for the jewel it contains, paying a homage to the ministers of state, superior to what is given to the sovereign upon whom they attend, feeling a greater reverence for the gift, than for the altar which sanctifieth the gift. To know ourselves, therefore, we should become acquainted with our intellectual character, by which we are placed on the highest scale of existence on earth; and especially with its immortality, which forms the connecting link between ourselves and beings of a still higher order. And how much may we not learn by turning our thoughts inward upon ourselves! The un-

derstanding, the judgment, the memory, and the imagination, each open up an unbounded prospect. How mean are animal appetites in comparison with these! Even in the present world, confined and limited as it is, how wonderful their operations, how magnificent their results! By these we feel our true existence! exult in the dignity of our nature, and tread the solemn temple of creation, as its only consecrated priests. The peculiarities of our natural character, also, though not equally interesting, yet require our most careful investigation. Peculiar natural tempers are very visible, at least, they are so in others; and the smallest degree of attention will render our own equally manifest. The mind of every person is more especially affected by circumstances of a particular nature. Some are easily irritated, others soon depressed, the natural consequence of the mind not being well balanced in itself; while, by a more desirable adjustment of its faculties, some enjoy a mental serenity unruffled by the most disastrous circumstances, or a vigour of intellect unsubdued by the greatest exertion. The constitutional character of the body, as manifest in its liability to particular disorders, is acknowledged by all; hence, a particular attention is given to ward off the threatening danger: but the mind also will be found not less peculiar in its constitution; whether that peculiarity arises from the imperfection of bodily organs, or is inherent in the mind itself, is practically of no importance; it is sufficient for us to know that it exists, and consequently, that self-knowledge demands its investigation. Every individual character is also the subject of peculiar prejudices, arising from education, profession or sentiment; and what-

ever be the leading object of pursuit, whether politics, philosophy, or religion, in each department it will be found that peculiar prejudices exist. It is indeed a humiliating acknowledgment, but nevertheless true; and it is one of the greatest exertions of mind, as well as an evidence of important progress in self-knowledge, when we can see our own prejudices, arm ourselves against their influence, and endeavour to enervate their power. But he who is so prejudiced, as to deny its influence upon him, must be the subject of mental darkness and imbecility to a degree, which renders the case of a fool more hopeful.

Our moral character forms another branch of self-knowledge, of still greater moment. For our natural character, (philosophically speaking,) we are not accountable. Our mental faculties, together with the organs by which they are exercised, are as they are given us; our moral character is as we have formed it; while a comparative view only of our moral character, however satisfactory it may be, will not of itself be sufficient, yet as a part it may be highly beneficial. "What do ye more than others?" is a question, the importance of which cannot be doubted; yet an answer satisfactory to the mind may in many cases be given, where a farther investigation would lead to results of a different nature. What then is our character in the sight of God, or when viewed in the light of his perfect law? Nothing short of this can constitute a true knowledge of ourselves!

But the most important of all questions upon this subject is, What is our spiritual character? "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." "Marvel

not that I said unto you, ye must be born again." Christ must be formed in the heart the hope of glory; and the life which we now live in the flesh must be by the faith of the Son of God. But by nature mankind are carnal, sold under sin, and however great their speculative knowledge, or however excellent their moral character, they are still in the gall of bitterness. Has God then been pleased to create us anew in his Son, and thereby to give us a character we could not acquire? for it is not of ourselves, but the gift of God: and if so, then what is that character? It is formed (if formed at all,) by a high, a holy, and a heavenly calling, therefore, if consistent with itself, will partake of the nature of the power by which it is formed. The affections will be placed on things that are above, the conversation will be holy, and the mind heavenly. The word of God affords us various touchstones, whereby to know our own selves. We may select, as suitable to the subject in hand, the modes of address in the divine word to spiritual characters, which will be applicable to ourselves or not, according to our true character. How then do we find them addressed? "Beloved of God called to be saints." "Holy brethren, partakers of the heavenly calling." "The saints, and faithful brethren in Christ." "Them that are sanctified in Christ Jesus, called to be saints." Say, then, Oh my soul, is this character thine!! And though a strict and faithful examination into the state of our character in the sight of God, may be attended with feelings which are in themselves of a painful nature; yet, let us not be the subjects of self-delusion, in a matter which must be followed by eternal consequences! Better to

be deceived in our fondest earthly expectations, than deceived here!! What are earthly enjoyments to heavenly—the body to the soul—or time to eternity! May he who searches the hearts of the children of men, search us and try us, and see if there yet be any wicked way in us, and (of his infinite mercy) lead us unto the way everlasting!

J. E. S.

Stony Stratford.

SCRIPTURE READERS.

To the Editor of the Baptist Magazine.

SIR,

I WAS lately very much struck by an account of the surprising effects produced, in our Sister kingdom Ireland, by the *mere reading* of the Scriptures. And I was led to reflect on the very beneficial effects, which might likewise follow such a mode of proceeding in our own island. I intend no offence to the feelings, nor do I undervalue the services of our numerous and zealous village preachers, through whose instrumentality so much has been done for the cause of religion. It is, however, my humble opinion, perhaps *singular*, perhaps *erroneous*, that the interests of true evangelical religion would be better consulted by more *readers* and fewer *preachers* in our villages. I mean *such readers* as are employed in Ireland, men who have the salvation of their fellow-men at heart, and will labour to accomplish it. I am satisfied it would be far more efficacious and becoming, for men of moderate talents, and contracted acquirements (though of the very best intentions), to read publicly the word, here and there interspersing brief remarks in order to keep up the attention of the hearers, than to indulge in *long* discourses explanatory

of *short passages* of Scripture. It is not to be expected that persons engaged the whole week in the laborious duties of life should be prepared on a sabbath day in the midst of their brethren, to expatiate upon, and elucidate a brief portion of Scripture, which, perhaps for want of judgment in the selection, requires *no* elucidation, and will not bear amplification. It may be further urged, that the *reading* of the Scriptures, particularly those portions of the New Testament, which fell from the lips of our Saviour and the Apostles, is in reality more like **PREACHING** or **PROCLAIMING** the Gospel, than even the most elaborate discourses of the present times.

I would, therefore, strongly recommend to the religious public, the adoption of measures similar to those pursued in Ireland. This would be spreading the glad tidings of salvation throughout the country, without incurring the charge of fanaticism, which the opponents of evangelical truth are very fond of fixing upon us; and it is to be lamented *sometimes not unjustly*.

The church of England in the infancy of the reformation, very wisely enjoined her younger clergy to make frequent use of the homilies in their public ministry, instead of attempting sermons to which they were unequal. And it must be admitted that a due portion of the Holy Scriptures read to an attentive audience would, *even in modern times*, be preferable to many sermons frequently delivered.

It must be observed that these remarks are intended to be confined to *villages*, and not even here to recommend the entire *neglect of preaching*, but merely to suggest the propriety of tempering it with frequent and copious reading of the Scriptures. This

opinion may have been hastily formed, and may after all prove ill founded. I shall, therefore, feel no disinclination to retract it upon conviction.

A FRIEND TO RELIGION.

Norwich.

HORÆ EVANGELICÆ.

(Continued from p. 254.)

THE GOSPEL OF ST. MATTHEW.

No. XIV.—Chap. xiv. 34—36.

“AND when they were gone over, [the sea of Galilee] they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.”

“The words ἐπιγινόντες αὐτὸν, should be rendered “when they knew him again” or “remembered him;” for that they had a previous knowledge of our Lord is clearly evinced by their conduct, in bringing their sick from all the circumjacent country, and merely desiring to touch the hem or fringe of his garment in order to be healed. Whence they obtained this knowledge of his character and works, however, does not appear from the preceding narrative of this Evangelist.* A consideration of the situation of the land of Gennesaret, not previously mentioned by St. Matthew, and a comparison of

it with the narrative of St. John, will render this perfectly clear. The country of *Gennesaret*, according to Josephus, (De Bell. l. iii. c. 10. sect. 8.), was an extremely fertile district, extending along the western shore of the lake to which it gave name, for thirty stadia, or four miles and a half in length, and twenty stadia or two miles and a half in breadth. In this district he places an excellent fountain of water, which he says the people of the country called Καπερναούμ, *Capernaum*; which it may well be supposed either gave its name to the city, or the city gave name to it: for it corresponds exactly with the situation of that city, which belonged to Galilee, (Luke iv. 31.) and was situated on the confines of Zebulun and Naphtali, on the western border of the lake of Tiberias. Accordingly Dr. Richardson states, that in passing through the plain of *Gennesaret*, he was told by the natives that the ruins of *Capernaum* were quite near. Now we learn from the Evangelist John, that our Lord, having crossed the lake of Tiberias, came the next day to *Capernaum*, and entered the synagogue, where he was followed by the people, (John vi. 24, 59.); which, while it indirectly agrees with the statement of the other Evangelists that he arrived at the land of Gennesaret, furnishes us with a sufficient reason why “the men of that place should recognise him.” It was at *Capernaum* our Lord resided for a considerable time when he left Nazareth, so that it was called “his own city,” (Matt. iv. 13. ix. 1.), and it was here that many of his most astonishing miracles were performed. (Mark i. 21—34; Matt. xi. 20—24.) Thus then, there is a minute and perfect correspondence between the two Evangelists, but

* Markland, whose note is copied without comment by Bloomfield, strangely confounds Gergasa or Gadara, on the east of the lake of Gennesaret, where our Lord healed the demoniac, with the land of Gennesaret on the west of that lake. Whitby appears to have fallen into the same error, in his note on this place; though he has accurately distinguished them in his Geographical Index.

such as must be granted to be wholly undesigned. The circumstance in St. Matthew, on which these observations are founded, is not recorded by St. John, who alone affords a solution of the difficulty, but in so indirect a manner, and even by an apparent discrepancy, as totally precludes every idea of design or coalition. Nor is its complete accordance with the situation of the country, as de-

scribed by Josephus, to be lightly regarded; as it proves that the writers of the Gospels had a perfect knowledge of the scenes which they describe, and consequently that they lived and wrote at the period assigned to the advent of the Messiah; and would have been immediately exposed by their countrymen had they related any thing but real facts.

POETRY.

The Christian's Glory —Isaiah xii. 2.

[The following poem is the production of one who is deprived of bodily sight, and otherwise severely exercised by providential trials. Spiritual blessings, however, are often richly imparted by the God of all consolations, in the midst of worldly privations and sorrows. Thus it is in the present instance, and in this character the verses must be read; not as the efforts of poetic genius, but as the flowings of experimental piety.]

The Lord is my *light* and my glorious salvation,

In his precious word I find all consolation;
Though the subject of grief, and extremely dejected,

By Jesus my Lord I am ever protected.

The Lord is my *strength* and my glorious salvation,

By his grace assisted I conquer temptation;
Though by conflicts distressed, and by dangers surrounded,

My God hath declared I shall not be confounded.

The Lord is my *song* and my glorious salvation,

Secured by his love I dread no condemnation;

While on earth I'll exult in his name and adore him,

Till I leave this vain world to stand joyful before him.

The Lord is my *peace* and my glorious salvation,

How sweet are his visits, though short their duration;

Yet I know that my gracious Redeemer and Saviour

Hath loved me, though vile, and will love me for ever.

The Lord is my *hope* and my glorious salvation,

On him I repose as my only foundation;
His love is so firm, and his grace so transcendent,

I feel it my mercy to be his dependent.

The Lord is my *stay* and my glorious salvation,

He'll safely conduct me through all tribulation;

And raise me from death, and from sin give exemption,

To praise him for ever, who wrought my redemption.

CATHERINE —.

Psalm cxxxvii.

Where gently flows proud Babel's stream,
We sat us down and wept;
And thought us—oh! heart-sickeniug dream,
Of the fair land we'd left.

There the green willows pensive weep,
And there our harps we hung;

For they—the cause of all our grief,
Required of us a song.

How shall we sing thy songs, oh, Lord!
Midst an unhallowed band?

Oh! how be joyful to our God
In a strange, foreign land?

If I forget thee, oh! thou land,
Where all our fathers lie;

Its cunning work may my right hand
Forget, grow weak, and die.

Remember, Lord, proud Edom's sons,
Who in our city's day,

Cried, "Raze it, raze it to the stones,
Low her foundations lay!"

Daughter of Babel, bless'd are they
Who do thy sins reward;

Who slay thy sons, as thou didst slay
The children of the Lord.

S. M. M. aged 14.

REVIEW.

1. *An Apology for the ancient Fulness and Purity of the Kirk of Scotland; a Sermon, &c.* By the Rev. EDWARD IRVING, M.A. pp. 48. Price 1s. 6d. London: Nisbet.
2. *A Pastoral Letter from the Scotch Presbytery in London, addressed to the Baptized of the Scottish Church residing in London and its Vicinity, and in the Southern Parts of the Island.* pp. 48. Price 1s. London: Nisbet.

It appears that on the first day of the present year, a fast was held in the churches composing the Scotch Presbytery of London, "on account of the low ebb of religion" among them, and that on that occasion Mr. Irving preached the Sermon now on our table. - About the same time the "Pastoral Letter" was issued, signed by the pastors and elders of the above mentioned churches. The style sufficiently shews that the Letter also was written by Mr. Irving: we shall therefore treat both pamphlets as the productions of his pen, and only regret that we have not room for a full exposure of the unscriptural notions they contain, and the antichristian temper in which many passages are written.

The "Pastoral Letter" breathes a spirit of proud nationality, Scotch nationality, and is strongly impregnated with the intolerance of Presbyterianism, and a haughty contempt of all other churches, their "true sister," the Church of England, only excepted. There is but one redeeming quality in it, and that is the intrepid boldness with which "the children of the Scottish Church" are reprov'd, for their worldliness and infidelity. In this respect, the London Presbytery deserve to be imitated by all the ministers of Jesus Christ. It would be well if the Prophet's address were more seriously considered—"Are there not with you, even with you, sins against the Lord our God?" Yes, surely, in our own Denomination there are numerous sins in-

dulged and palliated—sins of pride, covetousness, conformity to the world, and the like, which demand exposure and reproof from all pastors who would "commend themselves to every man's conscience in the sight of God."

If the Presbytery have rightly estimated, the Scottish Church in London is certainly in a very low state:—

"Of the tens of thousands of our countrymen, and their children, and their descendants, residing in this city and neighbourhood, (of whom it is reckoned not less than a hundred thousand have received baptism at the hand, and are thereby members of, the Scottish Church, for whose souls she is responsible,) not one thousand present themselves at the table of the Lord, to renew their baptismal covenant, and join themselves to the body of Christ, for their spiritual nourishment and growth in grace." Letter, p. 6.

Mr. Irving says, that the Scotchmen in London "seem to honour every thing Scottish but the Scottish Church, though she be the mother of Scottish worth, of Scottish industry, and of Scottish sense." (Letter, p. 21.) Let our readers take the following specimens of Scottish Presbyterian theology, and judge how creditable they are to the reputation of "Scottish sense":—

"We do in faithfulness remind you of all the privileges which you have in Christ Jesus, through virtue of that baptismal covenant into which you were introduced by the piety of your fathers, whereby you were 'grafted into Christ, and were made partakers of all the blessings of the new covenant, all your sins being covered and remitted.' This remission of your sins, and absolution of your guilt, is the first and best gift which God giveth to his fallen and criminal children; and most necessary in order that we may be joined to the pure and chaste spouse of Christ, that is, his church, where, of each one of you was made a member by the sacrament of baptism." Letter, p. 43.

"Against all which base spoliations of the gracious and grace-informed mysteries, [he is speaking of the *Sacramentarians*, and reproaching men who suffered martyrdom

rather than believe the absurdities of transubstantiation,] our Reformers maintained, that the sacraments, to every true receiver of them, conveyed the grace of the Holy Ghost signified in baptism, and the grace of communion with, and sustenance by, Christ's risen body, signified in the Lord's Supper; insomuch that every one who receiveth these sacraments is responsible to God for all the grace therein contained; whereof if he be found lacking or destitute, he is so found, not because the vessel was empty which he lifted to his lips, but because, though full, he had no knowledge, no faith, or no desire to partake the precious water of the present, and the joyous wine of the future dispensation, but did spill them on the ground, and trample the holy emblems, with the holy things therein contained, under his profane foot." Sermon, p. 13.

Verily, Mr. Irving is an improving man. Some time ago we heard him preach on baptism. He told us, "that when the water was applied to the face of the child, a ray of light was communicated," which would increase by use, and be essentially serviceable to the individual all through life! It was not regeneration—that he then regarded as an extreme that should by all means be avoided—but it was a ray of light! Now, he thinks that the child has much greater advantages. The ray of light might possibly be extinguished; but Mr. I. assures us that the baptized infant is brought into covenant, "all its sins being covered and remitted."

We here beg leave for a moment to recal the reader's attention to the striking discrepancy between the fact Mr. Irving states, and the doctrine he maintains. The fact is this:—that ninety-nine out of every hundred of the members of the Scottish church neglect or despise the worship of God, and are living in a state of practical infidelity. The doctrine is this:—that these infidels were at their "baptism engrafted into Christ, and made partakers of all the blessings of the new covenant."

If the subject were not of too grave an import for irony, here would be a fine subject for its exercise; for never did nonsense, in her sober attire, appear more ineffably ridiculous.

Who can wonder at the deterioration of the Scottish character in London,

and the general carelessness about religion, when delusions like this prevail, and men are taught from infancy to disregard and disbelieve our Lord's solemn declaration—"Ye must be born again?"

By the bye, it is worthy of observation, that Mr. I.'s views of this subject exactly accord with those of the present dignitaries of the Roman Catholic communion in this country. "By the sacrament of baptism," says the Vicar Apostolic for the London district, "*man is purified from the guilt and stain of sin; he is reconciled to his offended God; he is raised to the dignity of a child of God, and as such he receives a title to the inheritance of eternal glory.*" (Laity Directory for 1828.) Yet Mr. I. would have us believe that he abhors Popery from his very heart!

We must give an extract or two illustrative of Mr. Irving's Christian charity:—

"How many there may be who have departed from their mother church, and fallen away to other communions, we are unable to say; but we have reason to believe that they are not many; and, how many soever they may be, *well knowing that such a step is seldom taken in the spirit of faith and piety*, we cannot contemplate it with much satisfaction."

"We count it little less than an apostacy from the Church of Scotland, and a voluntary excommunication of yourselves from her inheritance in the providence and grace of God, when you join yourselves to any of those sects and denominations which hold Socinian doctrines; which deny any of the fundamental principles of our faith embodied in the standards of our church; which reject our presbyterial ordination; *which deny infant baptism, and thereby unchurch us all*; which uphold Arminianism, condemned with the approbation and assistance of both established churches of this realm in the Synod of Dort; or which, in their hearts and with their lips, *do contend against the righteousness of an established church altogether.*" "We likewise put you upon your guard against the spirit of enmity towards all established churches, which is poured out upon the Dissenters in these parts." Letter, pp. 6, 25, 41.

These childish ravings will hurt nobody. We would not have copied them but for the sake of placing by their side the sentiments of one whom Mr. I. has

always affected to venerate. They are much more favourable specimens of "Scottish sense."

"We shall ever look upon Dissenters," observes *Dr. Chalmers*, "as great moral benefactors of their country. They call forth a most salutary re-action in the church. They exert a most salutary control over the dispensers of patronage. They do make such progress at times, as to perplex and alarm the bigots of an Establishment. But such we believe to be the native preference of our people for our establishments, that we feel quite confident and secure that Dissenters will never make more progress than they deserve to make; and that they will never obtain such an ascendancy over the mind of the country, as to lead to the subversion of its religious establishments, till those establishments deserve to be subverted. . . . With a single view to the moral and religious character of our people, we hail Dissenters as our best and most valuable auxiliaries. We look upon them as indispensable friends, whose services we cannot spare. We disclaim all sympathy with those who are ashamed, or those who are afraid of them. *We should like to see every badge and remnant of inferiority taken from off their persons, and are most thoroughly convinced, that their full and equal admission into all the offices of the State, is an essential step in the progress of an enlightened policy.*"—Sermon on the Death of the Princess Charlotte.

Mr. Irving is very zealous for the doctrine of the Trinity, to a denial or imperfect knowledge of which he ascribes much of the irreligion of the present day. We honour his zeal; although we cannot help thinking that his crude conceptions of that sublime truth, expressed in his own barbarous style, will do little towards inducing men to embrace it. Nor will his zeal excuse, but rather greatly aggravate, the contempt with which he dares to treat the doctrine of the atonement—that doctrine which is the crowning glory of the Gospel, and without which the whole system of Christianity is unmeaning, unsuitable, and unavailing. He says of it, that "it hath swallowed up almost every other doctrine, and become the great indulgence of ignorance and idleness, which, in a selfish age, will ever be the case." (Sermon, p. 18.) Who would have thought that these are the words of a

Christian minister, or of one who professes to be such? Very different were the views and feelings of the apostle Paul:—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!"

As to Mr. Irving's statements of the "orthodox doctrine of the connection between Church and State," we shall not waste paper and ink in repeating them. He advocates the notion that *dominion is founded in grace*, and in attempting to explain and defend it, bewilders himself to admiration.

Unless the members of the Scottish Church have better instructions than Mr. I.'s Sermon affords, they will soon find it necessary to keep another fast. In that case, we recommend Mr. I. to take the following text—"Be ye clothed with humility; for God resisteth the proud, but giveth grace to the humble." 1 Pet. v. 7.

Scripture Natural History; or a Descriptive Account of the Zoology, Botany, and Geology of the Bible. Illustrated by Engravings. By WM. CARPENTER. pp. 606. Price 14s. Wightman.

THAT study which, of all others, is the most important and the most comprehensive, is the study of the inspired volume. To a knowledge of its principles, with which eternal life is connected, more than human resources and finite instruction are indispensable; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But "no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." It is this most elevated department of biblical study which should occupy our first and chief solicitude, and about which we should be continually anxious to engage the attention of others. Though this is unspeakably the best knowledge that can be obtained of the Holy Scriptures, and nearly the whole of what is attained by considerable numbers who

daily and devoutly peruse them, yet that a correct understanding of a large proportion of their sacred pages is not to be possessed without the inferior aids of critical investigation and scientific research, we presume will be universally admitted. No eminence of piety, therefore, can entitle persons to treat with indifference those labours whose object is, by the illustration of the economy of nature, as exhibited in the Scriptures, to develop the infinite wisdom, power, and beneficence of the Creator.

This volume on Scripture Natural History, will form a very acceptable companion to Mr. Carpenter's recent publication, entitled "A Popular Introduction to the Study of the Holy Scriptures." Like that, his present work will be found to be comprehensive, perspicuous, and highly interesting to all who are desirous of enlarging and strengthening their acquaintance with that book, whose value and importance are inconceivably superior to that of any other. It is divided into three parts, Zoology, Botany, and Geology. Under Zoology there are six chapters, containing representations of man, beasts, birds, fishes, reptiles, and insects; Botany includes five chapters, in which are descriptions of grass and herbs, plants and shrubs, trees, doubtful plants and trees, and vegetable substances; Geology, in three chapters, gives an account of stones, earths, and metals. The explanation of these subjects is assisted by forty-three engravings.

The scientific reader is well aware of the difficulty which must attend any attempt to impart intelligible information, on subjects so multifarious as the above analysis necessarily includes, within the confined limits of a single octavo; our author, however, in encountering this difficulty, appears to considerable advantage, as may be seen in the following example:—

"The Wild Boar."

So the wild Boars spring furious from their den,
Rous'd with the cries of dogs, and voice of men;

O'er their bent backs the bristly horrors rise,
Fires stream in lightning from their sanguine eyes;
On every side the crackling trees they tear,
And root the shrubs, and lay the forest bare;
They gnash their tusks, with fire their eyeballs roll,
Till some wide wound lets out their mighty soul.—Iliad xii. 163; xiii. 598.

"This animal, which is the original of all the varieties of the hog kind, is by no means so stupid nor so filthy an animal as that we have reduced to tameness; he is something smaller than the domestic hog, and does not so vary in his colour, being always found of an iron-grey, inclining to black; his snout is much larger than that of the tame hog, and the ears are shorter, rounder, and black; of which colour are also the feet and the tail. But the tusks of this animal are larger than in the tame breed; they bend upwards circularly, and are exceeding sharp at the points.

"The wild boar roots up the ground in a different manner from the common hog; for as this turns up the earth in little spots here and there, so the wild boar ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine and other plants. Hence we see the propriety with which the Psalmist represents the subversion of the Jewish commonwealth, under the allegory of a vine destroyed by one of these beasts: 'Thou hast brought a vine out of Egypt; thou hast cast out the beethen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. She sent out her boughs unto the sea, and her branches into the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it.' Ps. lxxx. 8—13. If this Psalm was written, as is supposed, during the Babylonian captivity; the great propriety of the allegory becomes more apparent. Not satisfied with devouring the plants and fruit which have been carefully raised by the skill and attention of the husbandman, the ferocious boar lacerates and breaks with his powerful tusks, the roots and branches of the surrounding vines, and tramples them beneath his feet. The reader will easily apply this to the conduct pursued by the Chaldeans towards the Jewish state, whose desolation is thus pathetically bewailed by the prophet: 'The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men; the Lord hath trodden the virgin, the

daughter of Judah, as in a wine press,' Lam. i. 15.

"The wild boar (as remarked by Goldsmith) can be called neither a gregarious nor a solitary animal. The first three years the whole litter follows the sow, and the family lives in a herd together. They are then called 'beasts of company,' and unite their common forces against the invasions of the wolf, or the more formidable beasts of prey. When come to a state of maturity, however, and conscious of his own superior strength, the wild boar walks the forest alone, and fearless. He dreads no single creature, nor does he turn out of the way, even for man himself.

"This animal is extremely fond of marshes, fens, and reedy places, as may be seen in Le Bruyn; and is probably referred to in Ps. lxxviii. 30. 'Rebuke the company of the spearmen,' literally, 'the beast of the reeds or canes.'" p. 145.

To a very numerous class of persons, who are unable to procure more expensive works on the subject, this useful volume will be highly serviceable; and in their names, and in our own, we present Mr. C. with our sincere thanks for the talent and industry displayed in its production.

The New Testament of our Lord and Saviour Jesus Christ, with a plain Exposition, for the use of Families. By the Rev. THOMAS BOYS, M.A. of Trinity College, Cambridge, and late Curate of St. Dunstan's in the West, London. Seeley.

EVERY pious and intelligent effort to promote the reading, and assist in the comprehension of the Holy Scriptures, is entitled to our most cordial approbation, whether it includes the whole or but a part of the divine testimony. In the present instance the exposition is confined to the New Testament; and, by the following statement in the preface, the design of the excellent author will be distinctly perceived:—

"The object of the Editor has been, not to furnish detached criticisms upon every single verse, or even a running commentary; but to take in each chapter, or portion of a chapter, some prominent feature or single topic; and on this to offer a short practical exposition, bearing upon the subject chosen, and devoid of every thing extraneous."

The plan thus laid down appears to

us to be executed with considerable skill, and great fidelity. As it was no part of the author's intention to examine the constitution, the officers, or the government of the Christian church, about which so much diversity of sentiment prevails, these subjects are not introduced; nor does the work, so far as we have been able to discover, partake in the slightest degree of a sectarian character, but its spiritual, devout, and practical strain is uniformly upheld throughout the exposition, and presents to the serious reader, within such convenient limits as may be often adapted to his confined opportunities, a rich fund of the most important instruction, admirably calculated to inform his mind; to impress his heart, and to regulate his life.

As a specimen of this valuable performance, we shall give an extract from the comment on Luke x.

"Martha and Mary were both holy women; both had a reverence and love for Jesus. Yet between them we may observe a marked difference. One was encumbered about much serving; the other sat at Jesus' feet, and heard his word. One, accordingly, received a rebuke, because careful and troubled about many things; the other was commended, because she chose that good part which should not be taken away from her. Wherein lay the difference betwixt them? It may be stated in one word, simplicity. In Mary we discover a simplicity of purpose, the effect of which was simplicity of conduct. She was single minded—she had but one object in view; and, in order to secure this, she disregarded others of inferior importance.

"In this quality, then, which constituted the difference between Martha and Mary, the point that we are first to notice is simplicity of purpose. When Jesus came into the house, both, it has been supposed, sat at his feet at first; for it is said that 'Mary also sat.' But if this was so, Mary continued there, while Martha rose up, went away, and busied herself in preparing, and that largely, for the entertainment of her guest. Thus Martha's attention was divided, while Mary had one object, and only one; to learn of the Lord Jesus, to hear his word, to become wise unto salvation. And thus vanity, ostentation, restlessness of mind, divide our attention among many objects; while godly simplicity fixes it upon one, even the one thing needful.

"From this simplicity of purpose on the part of Mary, arose simplicity of conduct. Having seated herself at the feet of Jesus, she there continued sitting. And it will be the same with us. If our minds are simply bent upon that one great object, the salvation of our souls, then we shall press onward to eternal life, without turning to the right hand or to the left; we shall count all things but dross, that we may win Christ. 'One thing,' says the Psalmist, 'have I desired of the Lord, that will I seek after;' he means if we desire but one thing, we shall seek but one. We shall make eternity our only aim, neglecting whatever is unprofitable to the attainment of this object, and only attending to other things so far as they are calculated to promote it."

We intended to have given the entire exposition on this chapter, but by our confined limits we are sternly forbidden this indulgence; and must therefore content ourselves by adding, to what we have already introduced, the last paragraph on the same instructing subject:—

"The benefits of godly simplicity, however, appear not merely from the distraction of mind and the inconsistency of conduct, which Mary avoided, but from the repose and assurance which she obtained. She obtained repose, where alone true repose is to be found, at the feet of Jesus. There she heard the approving declaration, that she had chosen the good part, the one thing needful. There she was edified by the words of eternal life. There she received that grace which prepared her for entering, when it was really needful, even upon active duties, in a spirit of kindness, assiduity, humility, patience, moderation, and calm tranquillity, which her sister did not manifest; because, by hurrying away to her work, she had lost the opportunity of receiving it from the proper source. There also she obtained assurance of final salvation. 'Mary,' said our Lord, 'hath chosen that good part which shall not be taken away from her.' Present assurance is not necessary to our final happiness. Some Christians obtain it, but others have it not. Let us observe, then, on what the difference turns. It is given to Mary: it is not given to Martha. It is given to those believers who sit continually at the feet of Jesus: it is not given to those whose communion with him is only occasional, transitory, irregular, and unsanctified. Martha, the owner of the house, wants it. Mary who is but an inmate is more favoured. Happy they, whose smaller portion of earthly goods leaves them more disengaged from

earthly cares, and more at liberty to sit at Jesus' feet. Fatal to our best interests is the wealth which withdraws our attention from the Lord whom we acknowledge, to occupy us among necessary employments that have their origin in vanity, and duties of domestic management devised to gratify ostentation and support appearances. Yet at the same time, let us rest assured, that there is a way in which every real duty, domestic and public, may be rightly discharged; discharged in the spirit of Christ, with a supporting sense of his presence, in the sure hope of eternal life, and to the glory of God."

We sincerely hope that the sale of this work will be such as to encourage the worthy author to publish, in a similar manner, the Old Testament, which, we doubt not, would be a service highly acceptable to the serious part of the community.

A Brief Sketch of the Life and Character of the Rev. John Giles, late Pastor of the Particular Baptist Church at Eythorne, Kent; who departed this Life Nov. 15, 1827, in the 70th year of his age. With numerous Extracts from his Diary and Correspondence; and a Circular Letter on the Christian Parent's Solitude for the Salvation of his Children. Published for the Benefit of his Widow. 12mo. pp. 72. Price 1s. Wightman and Co.

THE moral worth of a book is not to be estimated by its size, or the display of talent and learning which may adorn its pages, but by its adaptation to promote the Christian's growth in grace; for in proportion as this is promoted, the church and society are benefited, and God is glorified. Perhaps there is no kind of writing better adapted to secure this end, when rightly conducted, than that of Christian biography. The reason, we conceive, is, that it comes the nearest to life, and supplies the mind, not with abstract principles, but with principles embodied in character, operating on the mind and heart, stimulating both to action, and leading to a variety of plans, and operations, and results. The consideration of these awakens our curiosity, gives employment to the imagination, and excites our hopes and fears, our joys and sor-

rows, till we forget our own locality, and seem to witness the scenes, and agents, and transactions, and consequences, as we pass from page to page of the deeply-interesting and instructive memoir. As didactic composition more particularly appeals to the understanding, and through the medium of the judgment moves the affections and stimulates to action, so biographical composition more particularly appeals to our sympathies, secures our affections, improves the understanding by practical illustrations of the nature and powerful influence of Christian principles, and furnishes an incentive and pattern for the attainment of private excellence and public usefulness.

Mr. Giles was a highly respectable minister of our denomination, and presided over the church at Eythorne, Kent, upwards of thirty-four years. By the suavity of his disposition, the gentleness of his manners, and the benevolence of his deportment, he attracted the esteem of all who knew him, both in the church and in the world; while his devotedness to God, and his unremitting diligence in the ministry, were attended by remarkable indications of the divine blessing. Few men have been better qualified for their stations, and few have been more useful.

“His ministry excited so much attention and interest that the congregation rapidly increased, and it soon became necessary to provide more ample accommodation. Two side galleries were consequently erected in the meeting-house. ‘Against Whitsunday,’ he writes, May 23, 1797, “when I intend to baptize, two additional galleries are to be erected. Am almost ready to hope we have the skirts of a Pentecost gale among us.” The church and congregation still increasing, it was determined to enlarge the place of worship; when Peter Fector, Esq. whose house was opposite the meeting-house, offered to purchase it, and the ground and premises connected with it, for 500*l*. and an acre of land in another part of the parish. His terms were accepted, and a meeting-house was erected on the new ground. This commodious building, 55 feet by 40, with a vestry and front gallery, and a large stable adjoining, cost upwards of 1000*l*. the expense was defrayed by the congregation themselves, without any application to the religious public. The place

was opened Sept. 30, 1804, when two sermons were preached; in the morning by Mr. Illidge from Psalm cxv. 12—14, and in the afternoon by Dr. Rippon, from Psalm lxxxv. 14. In 1807 the vestries were enlarged, and side galleries were afterwards erected in 1810.

The success which attended Mr. Giles’s exertions greatly encouraged and animated him. When the weather was favourable, his congregation consisted of persons who came from all the surrounding places, in a circumference of 45 miles. In one year six persons from Canterbury (distant 12 miles) joined the church; and many others went from Deal, Sandwich, Dover, Wingham, &c. seven miles distant. It was delightful on a Lord’s day morning to behold them on the distant hills in every direction approaching that sacred and retired spot, where so many happy seasons were enjoyed. Our friend hailed the Lord’s day as the first and best of days, and went up to the sanctuary as one who had the spirit, and could use the language of holy David: “How amiable are thy tabernacles, O Lord of Hosts!” Both pastor and people longed for the return of the stated seasons of worship and Christian intercourse; he was among them as a father with his children, and could truly say with the apostle that he was ready ‘not only to impart to them the gospel of Christ, but his own soul also.’

When Mr. Giles was ordained in 1793, the church consisted of 93 members: in 1801, they were 183: in 1810, 213; in 1813, 234: in 1820, 245. This was the largest number it reached: yet, notwithstanding the deductions by deaths, removals, and the formation of new churches, presently to be mentioned, at the death of the pastor the number was 223. In the whole, 340 persons were added to the church during the course of his labours, and chiefly by his instrumentality.” pp. 31, 32.

“Thus did God eminently bless the labours of this excellent man. Three hundred and forty persons were added to the church at Eythorne—three new churches were formed—places of worship were erected at Deal, Dover, Eastry, Youel, Barnswell, &c. and several persons were called to the work of the ministry; viz. Messrs. Stanger, Branford, Smead, and Webb, whose efforts have been very usefully employed in disseminating the word of life in the neighbouring villages—Mr. Clarabut, the respected pastor of the Baptist Church at Tring—besides Mr. Wheldon, of Deal, and Mr. George Pearce, now a Missionary at Calcutta, who had been members at Eythorne, and were called to the ministry by the churches at Deal and Dover, to which they were dismissed. In addition to these, there are several others whose gifts appear hopeful.

"Our departed friend would have disdained to court popularity; he was not eloquent, he was not eccentric; he did not aim at singularity; there was no external or adventitious attraction. Does any one ask, what was the secret of his usefulness? An extract from one of his letters to a brother minister shall answer the question. "There is one thing which I must say, and I think it is of pretty general application; that serious, genuine piety, satisfies the people. Under such preaching the people do not grow very wise, but continue, generally speaking, a *holy people*. We have often erred in thinking that *great men* are to support God's cause; but *genuinely-pious, praying, plain men* do the business." Yes, he was a pious, praying minister; a "holy man of God." Such men God blesses and honours. It is said of Barnabas that "he was a good man, full of the Holy Ghost, and of faith; and much people was added to the Lord;" for there is an established connection between character and usefulness." pp. 33, 34.

In this book-making age, we seldom see such a work as that now before us. Here are the materials for a respectable volume compressed into a tract of seventy-two pages, and sold at the moderate price of one shilling! This alone ought to recommend the book; but we are happy to say that it has far higher claims to the favourable notice of the public. It is a very interesting Memoir. It is neatly written, in a condensed but perspicuous style, and with an evident aim at usefulness. The extracts from Mr. G.'s diary and correspondence are very valuable and instructive. We think it is a work deserving extensive circulation.

Every pious parent who reads the letter in the Appendix, will, we conceive, immediately put it into the hands of his children, and request them to read it with care and self-examination, praying God to accompany it with his blessing. Young ministers may also read this short, but comprehensive sketch, with advantage. They may here view prospectively, many duties which they will be called to discharge, many trials with which they will be exercised, and many sources of rich consolation to which they must repair

for support, and without which they will labour in vain to promote the prosperity of the Christian church, and the glory of their Lord and Master.

Doubtless it will be an additional recommendation to some, that it is published for the benefit of the surviving widow, who is left with very inadequate means of support. We are glad to hear that nearly 800 copies were ordered before the pamphlet went to press, and should rejoice if by this our hearty recommendation as many more were disposed of. We hope our readers will not only purchase it themselves, but also recommend it to others; by so doing they will confer a favour on the widow, and by perusing it be amply remunerated in their own souls. We are happy to add that the Christian public have anticipated our recommendation, by calling for a third edition.

The Balance of Criminality; or Mental Error compared with Immoral Conduct: addressed to young Doubters. By ISAAC TAYLOR, Minister of the Gospel, Ongar. pp. 178. Price 3s. 6d. Westley.

IN our opinion, this work is calculated to be eminently useful. We know of none who might not read it with advantage, while to the many who unhappily tamper with speculations fundamentally erroneous, and thoughtlessly sport with the consequences of such a procedure, we would most earnestly recommend a careful and dispassionate perusal of its valuable contents. The reader will perceive, that while the author has principally in his benevolent view those who have either already been drawn into the vortex of Socinianism, or who are fearfully approaching its destructive influence, his remarks are admirably adapted to effect a salutary pause on any mind, whose scepticism may be awfully hurrying it away into a rejection of the great principles of revealed religion. If this work should obtain the encouragement which we think it deserves, it will pass through repeated editions.

LITERARY RECORD.

New Publications.

1. *The Roman Catholic Claims, a question not of Religious Liberty, but of Political Expediency. An Address to the Protestant Dissenters of Great Britain, assigning Reasons why, in reference to the subject, they should maintain the most strict Neutrality. With an Appendix.* By Joseph Ivimey. Price 1s. Wightman and Co.

2. *The Life of Samuel Rutherford, one of the Ministers of St. Andrew's, and Principal of the College of St. Mary. With an Appendix.* By Thomas Murray, F.A.S.E. Author of the "*Literary History of Galloway*," &c. pp. 383. Price 4s. 6d. Oliphant.

3. *The Life of John Eliot, the Apostle of the Indians; including Notices of the principal Attempts to propagate Christianity in North America, during the Seventeenth Century.* pp. 300. Price 3s. 6d. Oliphant.

4. *Life of John Erskine, Baron of Dun; containing Remarks upon the Religious and Political Affairs of Scotland during the Sixteenth Century.* By James Bowick. pp. 161. Price 2s. Oliphant.

5. *Memoir of Martha Fowler, a Sabbath School Teacher, who died at Carlisle.* By the Rev. Richard Hunter, Carlisle. Second edition. pp. 132. Price 1s. 6d. Oliphant.

6. *On Religion and the Means of its Attainment.* By John Brown. Third edition. pp. 128. Price 1s. 6d. Oliphant.

These interesting publications, though minor in form and size, are not so in value. Such octodecimos are more likely to be extensively read, and to effect a much greater amount of moral and spiritual improvement, than many costly folios under which both the press and the public have frequently groaned. We exceedingly regret that our limits will not allow us to do justice to these productions. So far, however, as our cordial recommendation may be supposed to supply this deficiency, we have much pleasure in appending it to this brief reference.

7. *History of the Waldenses, from the earliest period to the present Time.* By the Author of the *History of the Reformation*, &c. pp. 296. Price 3s. 6d. Oliphant. The Waldensian History has always been considered peculiarly important, recording, as it does, the marvellous preservation of divine truth, when pursued by the fanaticism of ignorance, the despotism of superstition, and

the sanguinary cruelty of persecution. In the absence of more enlarged and elaborate statements, to the principal of which, as Morland, Sismondi, Jones, Gilly, Ackland, and Beesse, our author acknowledges his obligation, this abridgment may prove very acceptable; and it will, we doubt not, meet with the encouragement to which it is justly entitled.

8. *The Domestic Guide to the Footstool of Mercy: a Course of Morning and Evening Prayers for one Month, with occasional Prayers, and an Index of Scriptures for Family Reading.* By Charles Williams. pp. 251. Price 4s. 6d. Westley. An excellent book. We sincerely wish that those who need such assistance may obtain it, or one equally good, of which, it will be no disparagement to Mr. Williams to say, there are several. Even by those who may not require this work as a formulary of devotion, it might be profitably consulted. The author has endeavoured to supply what he considers to be a sufficient variety, within such limits as he hopes will be generally acceptable. The Index of Scriptures is a valuable appendage.

9. *Review of a Pamphlet, entitled, "Declaration of the Catholic Bishops, the Vicars Apostolic, and their Coadjutors in Great Britain, paragraph by paragraph, &c. By the Rev. George Townsend, M.A. Prebendary of Durham, &c. 8vo. pp. 114. Rivingtons.* With some few exceptions, in which the author's sentiments, as it appears to us, are corrupted by his connection with a national endowed church, we strongly recommend this pamphlet, as exposing the sophistry and jesuitry of the "Declaration of the [Roman] Catholic Bishops," &c. Let not our countrymen, in regard to these professions of faith, forget our Lord's maxim, "By their fruits ye shall know them;" nor in reference to what they call their *claims*, the infallible declaration, "No man can serve two masters."

In the Press.

The Abomination of Desolation; or, Proofs that the Destruction of Jerusalem was not foretold in the 24th Matthew, 13th Mark, and 21st Luke. By T. Parkin.

The Means of promoting a Revival of Religion in the Associated Churches. A Discourse delivered before the Southern Association of Baptist Churches. By John Neave. Published in compliance with the unanimous request of the Association.

INTELLIGENCE.

FOREIGN.

AMERICAN REVIVALS.

In a letter from the Rev. Mr. Carlisle to a brother in Newport, dated Marion, January 28, 1828, it is said—

"We are enjoying at present a very powerful work of God in this place. For about two weeks I have been almost surrounded, day and night, with souls mourning for their sins. Sometimes when I called to visit families, they would be crowding in, till many times we had quite an assembly together. And to hear their groans and cries, 'O, pray for us!' 'O God, be merciful to me a sinner!' was enough to melt a heart of stone. These groups of mourners would sometimes get together early in the morning, and many times there would be ten or fifteen of them following from house to house: they were principally youths from ten years old, to twenty-five. This work is going on. We believe there have been upwards of sixty hopefully converted."

The following pleasing account was given by Mr. Freeman to the Editor of the American Baptist Magazine, in a letter dated Lowell, March 12, 1828:—

"I have the pleasure to inform you that the good work of grace is still going on in this place. The church is well united. The spirit of grace and supplication is, I trust, granted to christians in a very desirable degree. Since I came to this place (which is five weeks) thirty-two have been baptized. A number more are anxiously waiting the return of the Lord's day, that they may follow their Redeemer in this precious ordinance. Last Sabbath was to me a solemn and joyful day. Six were baptized; one of them a little girl, twelve years of age, who gives the most undoubted evidence of piety."

The Rev. G. F. Davis, in furnishing a brief account of his agency in Maine, under an appointment of the Baptist Board of Foreign Missions, writes as follows:—

"In Addison, I once lived two years with my parents, and in Jonesborough, a town adjoining, four years. My visit at these places, after an absence of more than fifteen years, was peculiarly interesting. I had the privilege of greeting many of my former associates, and of learning that some of them, like myself, had indulged a hope in the precious Saviour, since my residence among them. 'Blessed be God!' On my

return, I received from the Baptist Church and Society in Portland, after a missionary discourse, twenty-nine dollars for the mission at Burmah. On my tour, I obtained more than one hundred dollars, due from agents for the American Baptist Magazine, and endeavoured to promote the circulation of that valuable publication. I hope our brethren in Maine will feel under obligation to give it a much more general circulation than I find it now has among the churches of that State.*

"I found but few revivals on my journey. In Warren, the Lord was manifestly displaying the riches of his grace. The meeting of the Lincoln Association in this town last September, was the means of the revival. Brother Fogg had since been successfully labouring among the people.

"Their former minister, brother Wakefield, has been laid aside from active service by sickness for two years; but they still afford him support. I consider this a praise-worthy example. Indeed, the Warren people appear to be, 'ready to every good word and work.' I spent several days among them very pleasantly, and, I trust, profitably.

"Twenty-five persons, many of whom are heads of families, had been baptized in Warren, and several others were expected soon to 'go forward.' In Thomastown, and a few other places, the saints were enjoying 'seasons of refreshing from the presence of the Lord,' and perceiving, as they thought, some indications of an extensive work of grace. 'The Lord hasten it in his time!'"

The communication is dated from South Reading, March 13, 1828.

GERMANY.

The recent change in the state of religious sentiment in Germany, is described by Mr. Kurtz, in an interesting letter dated from Erfurt, Kingdom of Prussia, Augustin Monastery, Luther's Cell, May 14, 1827.

"From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes, it is a

* We hope our readers will know how to improve this recommendation of our American brother in reference to our own Magazine, which has similar claims to their patronage and encouragement.—ED.

fact that I am at present in the Augustin Monastery, in Erfurt, seated in the monastic cell of the immortal Reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand to my right, and manuscripts of him and Melancthon his coadjutor, suspended in a frame to the wall, in my front, and several other Lutheran relics, which are carefully preserved in the cell, to gratify the curiosity of strangers and travellers, who when they come to Erfurt never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose. It was within a short distance of this town where, in a promenade, that eventful act of Providence occurred, which proved fatal to *Alexius*, the friend and companion of *Luther*, and induced the latter solemnly to renounce the world and its vanities and become an Augustin monk. Modern historians (and among others Milner) doubt the truth of this providential occurrence, and attempt to disprove it; but here in Erfurt, where I should suppose the people ought to be best qualified to determine the matter, it is universally believed; and what at once puts an end to all scepticism is the fact, that I read a letter shown to me in the monastery, in which Luther himself relates the circumstance to his father, and offers it as an apology for his becoming a monk. It was also here that Luther in the Providence of God, for the first time, found and became acquainted with the Holy Scriptures, and thus discovered the fallen and corrupt state of the church, and the indispensable necessity of a radical reformation. The monastery is at present occupied in part as an Orphan-house, and in part as a school for reclaiming, and educating poor, neglected and wicked children. The latter institution is under the direction of Mr. Reinthaler, a pious, wealthy, and intelligent gentleman, whose whole life is devoted to the laudable work of reforming and instructing children, and whose wealth enables him to preside over this institution gratuitously, and to do a great deal of good at his own individual expense. Indeed no country abounds more with benevolent institutions than Germany. Infirmarys, hospitals, orphan-houses, asylums for poor widows, for clergymen's widows, for superannuated and sick servants, institutions for the benefit of the deaf and dumb, for curing those who have been born with any bodily defect, with contracted limbs, crooked backs, &c. for the punishment and reformation of juvenile criminals, bettering houses of every description, &c. &c. are to be met with in all directions and neighbourhoods. This excellent state of things is evidently owing entirely to the influence of Christianity; and yet there are

men to be found in the world, who are selfish and cold hearted enough to withhold their support from those societies whose object it is to spread abroad among the heathens that blessed gospel which alone is able to infuse such humane principles in the minds of men, and to call them so effectually into action! nay, who are such enemies to the comfort and happiness of the human family, that they even oppose those societies and exert all influence to retard their progress and defeat their object! But let them rage, it is all in vain, they are kicking against the goads, and in spite of their opposition, the gospel will, and must prevail, and the time will soon arrive when its victories will extend from pole to pole, and when from the rising to the setting sun the earth will be full of the knowledge of *Jesus Jehovah*. In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, yes, whose principles are often even more objectional than those of the rankest Socialists, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable,) have of late been considerably thinned by the increasing and overpowering influence of true evangelical religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition both in a moral and religious point of view. Christ was banished from the pulpit as well as from the desk of the professor,* unbelief and scepticism were the order of the day, and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic*; and now the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over

* There is a flourishing university in Berlin with about sixteen or seventeen hundred students, and a proportionate number of professors.

Germany, and in Saxony the Lutheran church is at this moment forming a missionary society for the evangelization of the North American Indians."

DOMESTIC.

Recent Deaths.

Died on the 23d of November last, the Rev. W. Arbon, for several years pastor of the Baptist Church, Salt-house lane, Hull; having laboured under severe affliction for for four years previous to his death. A widow and eight children are left to mourn his loss.

Died March the 27th, 1828, in the 76th year of his age, the Rev. W. Wade, who for 15 years sustained the pastoral office over the Baptist Church, Salt-house lane, Hull. Thus, two Ministers who succeeded each other in the pastoral office over the same church, have been called within the short space of a few months to rest from their labours, and to enjoy the reward which the great Lord of the harvest will bestow on all his faithful servants.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at the City of London Tavern, on Tuesday evening, June 17, 1828. Thomas Thompson, Esq. in the Chair.

The Report of the Society's operations in various parts of the country was gratifying and encouraging. The following anecdote excited a very strong sensation in the Meeting, and was followed by an enthusiastic burst of applause:—

"As the circumstances attending the introduction of the Gospel to the village of Berwick, are peculiarly interesting, your Committee venture into some detail, believing that in them will be traced with admiration and gratitude the finger of God. The first seal to the ministry of your Missionary was a poor woman, the wife of a day labourer. Previously to this time they had lived very happily together; but now the husband became a bitter persecutor, and because his wife would not relinquish the service of God, he frequently turned her out of doors in the night, and during the winter season. The wife being 'a prudent woman,' did not expose this cruelty to her neighbours, but, on the contrary, to avoid their observation, she went into the adjacent fields and betook herself to prayer; and often in a subordinate sense it might be said of her:—

"Cold winter and the midnight air,
Witnessed the fervour of her prayer;
The desert her temptations knew,
Her conflict and her victory."

Greatly distressed, but not in despair, her only encouragement was that with God all things are possible; she therefore resolved to set apart one hour every day to pray for the conversion of her persecuting husband. This she was enabled to do without missing one day for a whole year. Seeing no change in her husband, she formed a second resolution to persevere six months longer, which she did up to the last day, when she retired at about twelve o'clock as usual, and, as she thought, for the last time. Fearing that her wishes, in this instance, might be contrary to the will of God, she resolved to call no more upon him; her desire not being granted, her expectation appeared to be cut off. That same day, her husband returned from his labour in a state of deep dejection, and instead of sitting down as usual to his dinner, he proceeded directly to his chamber. His wife followed and listened, and, to her grateful astonishment, 'he who used to mock, had returned to pray.' He came down stairs, but refused to eat, and returned again to his labour until the evening. When he came home, his wife affectionately asked him, 'what was the matter?' 'Matter enough,' said he; 'I am a lost sinner. About twelve o'clock this morning,' continued he, 'I was at my work, and a passage of Scripture was so impressed upon my mind, which I cannot get rid of, and I am sure I am lost.' His wife encouraged him to pray, but he replied, 'O wife, it is of no use, there is no forgiveness for me.' Smitten with remorse at the recollection of his former conduct, he said to his wife, 'Will you forgive me?' She replied, 'O yes.' 'Will you pray for me?' 'O yes, that I will.' 'Will you pray for me now?' That I will with all my heart.' They instantly fell on their knees and wept and made supplication. His tears of penitence mingled with her tears of gratitude and joy. Soon afterwards this pious couple agreed to have their house registered as a place of worship, and the scene of solitary intercession became a house of prayer. In vain did the parish clergyman visit them, to reprove and menace them, and order them to hold no more meetings for prayer. Their house was under the protection of the law, and their hearts under the influence of the Gospel. Like the two blind men that followed the Saviour, saying, 'have mercy on us,' when the multitude said they should hold their peace, they cried the more a great deal. The consequence was, that their little habitation soon became too strait for the attendance; and having by great economy, saved out of their scanty earnings, the sum

of five pounds, they resolved to expend this their little all, in the enlargement of their dwelling for the accommodation of those who wished to hear the Gospel. Accordingly, the wall of their house was carried back into their garden, and rebuilt with the wood and stone which their neighbours carried to them for that purpose; and in a little time the enlargement was completed and paid for. There was not a horse or cart used upon the occasion; no loss of time, nor discord among the labourers; 'the wall was built, and the roof thereof joined together, for the people had a mind to work.'

Of this happy couple it may be recorded, that having a church in their own house, consisting of from twenty to thirty members, of which, he who once was a persecutor is now a deacon, and in the midst of which he reads the hymns every Sabbath day, they continue with one accord, eating their meat with gladness and singleness of heart, praising God and having favour with the people. So strong is the conviction that a larger place of worship is needed, that a benevolent lady who belongs to the Established Church, has kindly engaged to erect a meeting-house at her own expense, provided a suitable piece of ground can be obtained for that purpose.

The Revs. Dr. Rippon, Mr. Goff, of Westbury Leigh, H. Townley, Thomas Winter, of Bristol, Dr. Cox, T. Griffin, Mr. Pilkington, Geo. Evans, Secretary to the London Itinerant Society, Mr. Shirley, Mr. Edwards, G. Pritchard, Secretary to the Baptist Irish Society, and Mr. Phillips, Secretary to the Port of London Society, addressed the Meeting.

The receipts of the Society during the past year amounted to 1489l. 8s. 6d. The expenditure to 1620l. 7s. 8½d.

CONTINENTAL SOCIETY.

The tenth anniversary of this Institution was held at Freemasons' Hall, on Thursday, the 22d ult. the Hon. J. J. Strutt in the Chair.

The Report, after alluding to the way in which it had pleased God during the past year to bless this Institution, proceeded to detail its foreign operations.

"In France, the preaching of its agents had been attended with the most animating success, not only in the number of conversions which had taken place, but also in exciting and bringing into action the graces of those who were already attached to the church. Great benefit was frequently pro-

duced by the numbers who were brought together at a funeral; one of the Society's agents made a point of attending upon these solemn occasions, and preaching to the multitude on a judgment to come. In Paris, the awakening of the Roman Catholics was most striking, particularly amongst the most elevated classes in society; in which the progress towards a better state of things was truly rejoicing. In Germany, one of its agents in travelling had met with a member of the descendants of Abraham, who had found the true Messiah. In Hanover, one of the agents described the churches of that neighbourhood as being in a most lamentable state of spiritual blindness. For the Norway mission, the British and Foreign Bible Society had kindly and liberally supplied many thousand copies of the Scriptures. The formation of the Ladies' Auxiliary Association, under the patronage of her Grace the Duchess of Beaufort, had rendered very efficient aid to the Parent Institution. Of Ireland, the report spoke in the most favourable terms. The income this year amounted to 2,649l. 1s. leaving a balance in the Treasurer's hands of 647l. 3s. 1d. for general purposes; 256l. 1s. for the Norway mission; and 4l. towards the distribution of the Scriptures and tracts. It was, however, deemed advisable to purchase a ship for the Norway mission, which would absorb the whole of the 256l. and create an additional annual expenditure."

It was mentioned by the Treasurer, that Ireland, notwithstanding her wants, has increased her contributions during the past year to the amount of 711.; having remitted in the whole 348l. to the Continental Society.

The following speakers addressed the meeting:—Henry Drummond, Henry Pownall, and J. Scott, Esqrs.; Revs. E. Bickersteth, Dr. J. Pye Smith, Dr. Cox, — Haikien, James Irons, J. H. Evanson, and Hugh M'Neile.

The first speaker (H. Drummond, Esq.) in the course of his address took occasion to make an attack on the new London University, as being bottomed, not on the word of God, but on a system of infidelity—as calculated to diffuse its principles, and therefore entitled to the designation of an "infidel University."

This drew from the Rev. Dr. Cox a manly, but temperate, defence of his connection with that literary Institution:—

"As it had been announced (he observed) that no controversy should take place upon this occasion, even though gentlemen thought proper to express notions the contrary of what others maintained, and on subjects of no little general interest, he would therefore observe neutrality; he would not convert that platform into an arena of controversy; most unwilling as he should feel to disturb the pure and hallowed joy of every mind in contemplating the progress of true religion. But, nevertheless, he considered it to be his duty, and the gentlemen could not, or ought not to blame him, if he said a word (not in the way of controversy, for he would not even state the grounds of his own opinion,) but he surely must be allowed to say a word, simply to request a suspension of judgment on the part of this numerous audience, with regard to an absent friend of his (Dr. Cox's) who had been attacked. Mr. Drummond had used a very strong epithet indeed, in adverting, somewhat irregularly, to an absent friend of his (Dr. Cox's), which he had designated an *infidel university*, &c.; he must hope that his good sense would not wish the term to be taken in its strongest sense, especially as it was not, in fact, in any sense applicable. He trusted he should not be precluded from saying this one word in his own defence—that it never entered into his conception to be promoting opposites at the same moment; one day, by occupying the ministerial office, to be promoting religion, and another, by a different conduct, to be abetting infidelity. He said this, because he thought it right to clear his own character, and because he had stood forward prominently in the London University; and he saw no reason to repent he had done so, though the Institution had been often denounced by some on platforms, and by others in the pulpit (looking hard at the Rev. Hugh McNeile). He thought still he had the best reasons for his conduct, though he hesitated not to say, that while aiding the cause of general education, he should ever regard as his highest object whatever tended to the direct advancement of the kingdom of Christ. He would not submit, therefore, that opprobrium should be cast upon his name, or hereafter on his memory, for having supported any thing that could be fairly proved inimical, or justly construed as opposed to the great principles of Christianity. He maintained the contrary was the fact, and he wished gentlemen in candour to believe, that not only professing Christianity, but occupying a pulpit, as he did, he must have, at least in his own judgment, some very substantial reasons for supporting the London University; and he was sure that his friend Mr. Drummond would feel no surprise, that though precluded from entering into the

argument, he had deemed it right thus generally to express his views and feelings; nor could he censure him for taking this public, temperate, or manly stand.

Mr. Drummond assured Dr. Cox, that he did not for one moment mean to attach any impropriety of conduct to him.

Notwithstanding, however, a few faint notes of dissonance on extraneous subjects, in reference to the grand object which had convened them the voice of the meeting was energetic and harmonious.

LONDON AUXILIARY TO THE BAPTISTS'
HOME MISSIONARY SOCIETY FOR SCOT-
LAND.

The Annual Meeting of the above Society was held at the Rev. J. Evans's Chapel, John Street, June 10, 1828. The Rev. Dr. Cox in the Chair. From the report we give the following extract:—

"In conformity with the spirit of a Resolution passed at the last Annual Meeting, your Society has changed its designation; and your funds have been remitted to the 'Baptist Home Missionary Society for Scotland.'

"Their exertions are chiefly directed to the Highlands and Islands. The Society employs one preacher in Shetland, one in Orkney, one in Galloway, besides fourteen Gaelic preachers in various parts of Scotland, where the inhabitants are either entirely ignorant of, or but very partially acquainted with the English language.

"The distances from which many come to hear—the eagerness with which they listen to the Gospel—the success which has already attended the efforts of the Society, and the assistance which, notwithstanding their deep poverty, the people have cheerfully contributed in support of the preachers, encourage the Society, in dependance on the Lord, to persevere in their attempts to disseminate the savour of the Redeemer's name.

"Your Committee would particularly call your attention to the extreme moderation of the missionaries. Their labour is truly a labour of love! Their incomes, generally, do not exceed from 35*l.* to 40*l.* a year, when wholly employed in the work of the mission.

"During the past year the receipts of the Society amounted to 64*l.* 2*s.* 3*d.* the expenditure to 71*l.* leaving a balance, due to the treasurer, of 6*l.* 17*s.* 9*d.*

The Revs. W. Fergusson, Mackintosh, J. Ivimey, E. Carey, S. Stennett,

Lindsey, and N. Bosworth, Esq. addressed the meeting. Of course we cannot afford room for their respective addresses. A quotation, however, introduced into Mr. Ivimey's, on account of its Catholic spirit, and its direct bearing on the religious engagements of the two preceding months, has special claim for insertion. Mr. I. observed—

“A remark made by the late Rev. T. Scott had most powerfully impressed his mind, since the commencement of this meeting. That truly excellent divine was once called upon to preach in aid of the London Missionary Society; a short time previous he had been called upon to preach before the Church Missionary Society. In the course of his sermon he remarked, that some persons might imagine there were too many societies of this kind. He wished those persons to go to London Bridge, and let them look at the vessels standing about in each other's way, and then let them reflect, that when these vessels got out to sea, there would be room enough for them all, and perhaps they would not see each other again for several months. That was precisely the case with regard to the situation of the world, and the increase of Societies designed to extend the knowledge of our Lord and Saviour. There were districts sufficient to labour in, without treading upon each other's toes, or interfering with each other's funds. He (Mr. I.) most cordially wished success to the labours of this Society. He was very glad to find that his friends in London had been stirred up to co-operate in this work of faith and labour of love. It was much better for them to be employed in promoting religion among those who were destitute of its blessings, than to be falling out respecting little things among themselves. A person once wished to draw him into controversy, but he replied, the field is the world, there is much ploughing and sowing to be accomplished; I have, therefore, no wish to occupy my time in trimming the box of the garden. He would say, success to this Institution, and to every institution, whether Baptist or not! The grace of the Lord Jesus Christ be with all them who loved him in sincerity, and might success attend their exertions, and the conversion of sinners be the reward of their toils!”

LIVERPOOL BUILDING FUND.

We are requested to announce that the Congregational Churches in Liverpool have formed a Board for the regulation of applications in aid of the expence incurred by the erection of places of worship.

The reasons for this measure are stated to be, the prodigious increase of such applications, the wish to secure a preference for the most deserving cases, since it is impossible to render efficient aid to all, and thus to relieve those who are disposed to give according to their ability from the pain of refusing—and above all the urgent necessity for the immediate adoption of some plan which may prevent the enormous waste of public money in travelling expences, and may ensure the right appropriation of the sums collected, with the smallest possible deduction.

The number of cases to be sanctioned by the Board is limited to eight in the year.

Two things are made indispensable to the reception of any case:—1st. That the chapel be vested in trustees and the deed of trust enrolled; 2d. That there be a Sunday school conducted by the congregation.

The preference will be given to those places of worship which have been erected in connection with the exertions, and under the sanction of the Society formed by the congregational churches of Lancashire, for the spread of the Gospel in their own bounds, usually called “The County Union.”

Other things being equal, those cases will be most readily attended to which are situated nearest to Liverpool; as thereby the expence of travelling is lessened, and the facility of obtaining accurate information increased.

The following considerations will also weigh with the Board in their selection:—The existence of a real necessity for the erection of a place of worship—the degree of exertion made by the persons for whose accommodation the place is built—the care evinced in avoiding useless expenditure—and the extent to which the undertaking has been countenanced by the *actual contributions* of the churches in the immediate vicinity, who possess, of course, the best means of judging, and who ought in all instances to be applied to first.

One object of this Board being to lessen the growing evils attendant on the present system of begging for chapels, and the long absence of ministers from their spheres of labour being one of the greatest of those evils, every facility will be afforded to those who visit Liverpool under its sanction, to expedite them in their work.

Applications must be addressed to the Secretary, the Rev. James Widows, No. 24, Virgil-street, Liverpool.—No application will be attended to that is not delivered free of expence.

Applicants are requested to furnish full information on all the subjects alluded to above.

Liverpool, June 12, 1828.

COLLECTION AT MANCHESTER.

The following is deserving of public notice as a noble example of Christian zeal and liberality.

"Our readers will recollect that last year at the anniversary of the East Lancashire Auxiliary to the London Missionary Society, after collections had been made at the regular services to the amount of upwards of 1,200*l.* it was proposed by Mr. Hadfield, that an extra sum of 1,000*l.* should be raised towards making up the great difference between the receipts and expenditure of the Society, and that, in consequence, no less than 1,377*l.* was subscribed before the meeting broke up. A similar extraordinary exertion has been made this year. After the regular collections at the various services last Sunday, a public meeting was held on Monday evening, in the Rev. Mr. Roby's Chapel. The meeting was addressed by several Reverend gentlemen, and it seemed about to part without any thing unusual occurring; but Mr. Samuel Fletcher having, in a very forcible manner, vindicated last year's meeting from the charge of acting under an irregular excitement, and asserted that the collection was the result of a thorough conviction that the necessities of the Society required such an exertion; Mr. George Hadfield rose and said, the Society was still in want of extraordinary aid, and though it was against the wish of several of his friends, to have a similar collection this year, if it were permitted he would, as he had done last year, subscribe 100*l.* Mr. Kershaw said, he would give 50*l.* and accordingly, the subscription commenced. Mr. Fletcher then gave in his name for 100*l.* Mr. Edwin Potter followed with another 100*l.* The Rev. Mr. Coombs desired the Chairman to mark down 150*l.* for his poor congregation in Salford, Mr. Denby gave 52*l.* 10*s.* Mr. Roberts, 50*l.*; and Mr. Smith, 50*l.*; and so on the subscription went, till in about an hour, 1,048*l.* 9*s.* was subscribed, to the astonishment of Dr. Wardlaw, who said, he ardently wished to see such an excitement in his cool country, and to the unbounded delight of Mr. Ellis, the Missionary, who was on the platform."

ASSOCIATIONS.

NORTHAMPTONSHIRE.

On May the 27th and 28th, the Northamptonshire Association held their sixty-fourth annual meeting, at Fenny Stratford, Bucks. The attendance of ministers and represen-

tatives was as numerous as could be reasonably expected, considering the distance of the place from many of the churches in the Union.

On Tuesday evening, Mr. Brooks, the pastor of the church at Fenny Stratford, prayed, and was chosen Moderator. The letters from the churches were read, most of which, we are happy to state, appear in a more prosperous condition than for several years past. The clear increase of members during the past year is 184, a greater number than has been added in any one year since the formation of this Association; and it is a pleasing circumstance that so large a number who had been excluded from the churches, have been during that period restored. Mr. Gray concluded the service with prayer.

On Wednesday morning, at seven, met for prayer, which was conducted by Messrs. Troskett, Simmons, Evans, and Burdett. At half-past ten, public worship commenced, by Mr. Bull, of Newport (Independent) reading the Scriptures and offering up prayer; Mr. Mack preached from Heb. iv. 2; Mr. Jarman followed, from Gal. iv. 18; and Mr. J. K. Hall addressed the congregation on behalf of the Provident Society, and concluded the service with prayer.

Mr. Stovel preached in the evening from Matt. x. 37—39 in connection with xix. 29, 30, and Mr. Daniel implored the divine blessing on the solemn and interesting services of the day, which were numerous attended, and it is hoped profitable.

The ministers and messengers retired to the vestry, to hear the Circular Letter, *On Spiritual-mindedness*, written by Mr. Gray, which was approved, and ordered to be printed. The churches at Stony Stratford, Bucks, Ravensthorpe, Northamptonshire, and Sutton on Trent, Notts. were unanimously received. The next Association to be held at Loughborough, in Whitsun week, 1829; Messrs. Gould and Hall to preach, and in the event of the failure of one of them, Mr. Gray. The Circular Letter to be written by Mr. Daniel, *On the Importance of the Doctrine of the Deity of Christ*.

It was resolved unanimously—That the grateful acknowledgements of this Association be rendered to the Right Hon. Lord John Russell, and to the Right Hon. Lord Holland, for the able manner in which they conducted and carried to a successful issue, the measures for the repeal of the Corporation and Test Acts; and copies of this resolution were ordered to be sent to each of these Noblemen, signed by the Moderator.

After the business of the Association fund was settled, for which purpose the ministers and messengers met on Thursday morning;

this highly interesting meeting, in every part of which the greatest harmony and Christian affection prevailed, was closed with prayer by the Moderator.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist churches was held at Princes Risborough May 14, 1828, when two sermons were preached in the morning, by Messrs. Ivimey, and Allom, from Ezek. xliii. 2, 3, and Acts. ii. 42; evening sermon by Brother Statham, from Amersham, Eph. ii. 4, 5. Devotional services by Messrs. Ives, Clabutt, Allen and Skeen.

The Association passed the following resolutions:—

Resolved,

That this Association reflects with much satisfaction upon the exertions of the enlightened friends of civil and religious liberty during the present session of Parliament, to procure the repeal of those libels upon religion, the Corporation and Test Acts, and especially the removal of the Sacramental Test.

It therefore tenders its cordial thanks to Lord John Russell and Lord Holland; and also to Wm. Smith, Esq. Lord Nugent, and Wm. Rickford, Esq. for their forcible advocacy and warm support of the measure.

It further desires gratefully to acknowledge the kind and graceful manner in which his Majesty's Ministers conceded this important question to the wishes of the nation at large.

KENT AND SUSSEX.

The forty-ninth meeting of this Association, consisting of twenty-five churches, was held on Tuesday and Wednesday, June 3 and 4, at the Brook, Chatham. Sermons were preached by Brethren J. M. Cramp, of St. Peter's, from 1 Thess. i. 5; Belcher, of Folkstone, from Col. i. 9, 10; and Exall, of Tenterden, from Rom. iii. 21—26. The devotional exercises were conducted by Brethren Giles of Chatham, Shirley of Sevenoaks, Slatterie of Chatham (Independent), Mills of Gravesend, Moulton of Sheerness, Adey of Cranbrook (Independent), Payne of Ashford, Crambrook of Dover, Rogers of Eynesford, Bowes of Woolwich, Stace, Ranwell, and Taylor. Circular Letter by Brother Martell, of Deal, *On the Importance of Social Prayer Meetings.*

State of the churches:—Baptized, 117; Received by letter, 25; Restored, 9; Dismissed, 37; Excluded, 16; Dead, 30.—Clear increase, 68.

The following Resolutions were passed by the ministers and messengers:—

Resolved,

That this Association contemplates with the highest satisfaction the repeal of the Test and Corporation Acts, whereby a holy ordinance of Christianity is rescued from profanation, and the stigma that has long lain on Protestant Dissenters is for ever removed; and is desirous of recording its thanksgivings to Almighty God, through whose good providence this great event has been at length happily accomplished.

That the conduct of his Majesty's Ministers, in yielding to public opinion so generally and powerfully expressed, has entitled them to the esteem and gratitude of the friends of religious liberty.

That the very respectful and cordial thanks of this body be presented to the Right Honourable Lord John Russell, M.P. the Right Honourable Lord Holland, and all the other advocates of religious liberty in both Houses of Parliament, who with such eminent ability and distinguished success supported the repeal.

That copies of these Resolutions be forwarded to the Noblemen above named, accompanied by an expression of the ardent wish of the Association, that their lives may be long spared to witness the triumph of religious freedom throughout the world.

SUFFOLK.

On the first Tuesday and Wednesday in June, as usual, was held the annual meeting of the Suffolk Association of Baptist churches, at Rattlesden.

This Association includes 24 churches. From the letters it appears, among other particulars, that the number of members in the association is now 2630; 75 villages are constantly preached in by the different ministers, besides those in which they stately labour, and the number of children under Sunday school instruction in the different congregations amounts to 2096.

The subject of the Circular Letter for the present year was Prayer, 1100 copies of which were ordered to be printed.

The sum of 72l. was voted in aid of poor churches. And the ministers and messengers assembled, impressed with the importance of rendering this association as efficient as possible for the great object of extending the Redeemer's kingdom, appointed Brethren Cowell, Wright, and Elven, a Committee for the purpose of seeking out dark and benighted spots in the county, and employing men of zeal, talent, and godliness, as missionaries of this association.

Besides these, other plans of usefulness were adopted, for which at present no funds are provided; but with the more liberal and enlarged views which now pervade this

association, it is confidently hoped there will be a correspondent willingness to meet the increased expenditure.

SOUTHERN.

The Southern Association met at Newport, Isle of Wight, June 3 and 4, 1828. Brother Morris preached from Heb. xiii. 5. on the Tuesday evening.

On Wednesday morning, seven o'clock, the brethren Fletcher, Cakebread, Headden, Crossman, and Davies, engaged in prayer.

Eleven o'clock, brother Neave preached from Ps. cxxxvii. 5, 6. In the evening Mr. Birt preached from 2 Cor. iv. 18.

The brethren Franks, Amot, Shoveller, Dilly, Edwards of Watford, Gibbs of London, Binney, Bishop, Bulgin, Saffery, and Draper, engaged in the devotional exercises.

Brother Bulgin read the Circular Letter which he had drawn up, on the Example of Christ, which was approved, and ordered to be printed.

It was resolved, that the next association be held at Poole, on the Tuesday and Wednesday in the Whitsun week, 1829, and that the brethren Arnot and Draper be expected to preach.

That the next Circular Letter be drawn up by Mr. Neave, "On the best Means of reviving Religion in our Churches."

That a Letter be expected annually from each of the associated churches.

That each church in the association be requested to transmit an annual collection towards the association fund.

ORDINATIONS, &c.

CROYDE.

On Friday, April 4, Mr. J. H. May, late a Deacon of the Baptist Church at Barnstaple, and who has for several years past been occupied in preaching the gospel in some of the destitute villages in North Devon, was set apart to the pastoral office over the Baptist Church at Croyde, in connexion with Home Missionary labours. The solemn services were commenced at half-past two in the afternoon. Mr. Pulsford of Torrington read the Scriptures and prayed. Mr. Metters of Sheepwash, delivered the introductory address, asked the usual questions, and received the confession of faith. Mr. Lyle of Brayford prayed the ordination prayer, which was accompanied with laying on of hands. Mr. Aveline of Barnstaple (Mr. M.'s late pastor,) delivered a most affectionate charge founded on 1 Cor. iv. 1. and closed the services by prayer.

In the evening Mr. Pulsford commenced the services by reading and prayer, and preached a sermon to the people from Deut. i. 32. "Encourage him," connected with 1 Thess. v. 13. "And be at peace among yourselves." The services of the day were closed with prayer by Mr. Metters.

DERBY.

In December last, the Rev. W. Hawkins was publicly recognized as the pastor of the church meeting for divine worship in Agard-street, Derby. Messrs. Stovel, of Swanwick, and Gawthorne, of Derby, implored the divine blessing on the union; Mr. Jarman addressed the pastor and church from Ps. cxviii. 25. "*O Lord, I beseech thee, send now prosperity*;" and Mr. Pike, of Derby, closed the service with prayer.

KISLINGBURY.

On Thursday, June 12, 1828, a newly erected meeting house was opened at Kisingbury, Northamptonshire, on which occasion the following ministers engaged in the service:—Mr. E. Fall, of Rugby, began by reading the Scriptures and prayer; Mr. J. Simmonds, of Olney, preached from Psalm xxvii. 4; after which Mr. J. Clark, of Guilsborough, preached from Ps. xxvi. 8; Mr. J. Barker, of Towcester, concluded.

Public service was also attended to in the evening, when Mr. J. K. Hall, of Kettering, read and prayed; Mr. J. Mursell, of Leicester, preached from Col. i. 18. latter part, and concluded the highly interesting services of the day in prayer.

HOLT.

The chapel lately erected in the borough of Holt, by the Particular Baptist church of Wrexham, under the pastoral care of Mr. George Sayce, for the preaching of the Gospel and a Sunday school, was opened on the 29th of April, 1828. Morning service—Rev. W. Waterfield, of Wrexham (Independent), read the 132d psalm and prayed; Rev. J. Lister, of Liverpool, preached an interesting and impressive discourse, from Rom. iii. 28. and concluded with prayer. Afternoon—Rev. H. Birch, of Malpas, (Independent) read the 87th Psalm and prayed; Rev. J. Pierce, of Wrexham (Old Independent), preached an excellent discourse, from 1 Cor. iii. part of verse 21 and verse 22; Rev. T. Potter, of Whitelurch (Independent), concluded with prayer.—Evening—Rev. J. Morris, of Tattenhall (Independent), read the 132d Psalm and pray-

ed; Rev. T. Cooke, of Oswestry, preached from Rom. viii. 32; and the Rev. J. Lister, of Liverpool, from Gal. vi. 14; Rev. G. Sayce, concluded with prayer.

The services were deeply interesting; the congregation numerous and attentive; and there are many pleasing prospects of success in this new interest. The collections after the services, towards the expenses of purchasing the premises, erecting the chapel, &c. amounted to 25l. 2s. 3d. to which is added a legacy of 20l. to be applied expressly to this purpose, left by a lady of piety (deceased about three years ago) who resided in the vicinity of Holt, and who entertained a strong feeling for the interests of the Gospel in that place.

By the exertions of Mr. G. Sayce and a few friends who felt a deep concern for the moral and religious state of the inhabitants of that ancient borough and neighbourhood, under the divine blessing, this interest has been established. The prospect of extensive usefulness in this Home Missionary station having of late become so encouraging, and there being no place in the town large enough for those who desire to attend the preaching of the Gospel, and the Sunday school which had been commenced, they felt the most pressing necessity to undertake the work, which they see happily accomplished. The many difficulties with which they had to struggle in maintaining the preaching of the Gospel here, during a period of nearly six years, and in their endeavours to establish the Sunday school, rendered the divine interposition in succeeding their humble labours truly remarkable. And now, while they anxiously desire an interest in the prayers of all who are concerned for the furtherance of the Gospel and the salvation of sinners, they are also compelled to make that appeal to Christian benevolence for the aid which this cause so justly merits.

KIDDERMINSTER.

The Baptist Chapel, Kidderminster, having been enlarged by extending the length ten feet, and the erection of three galleries, was re-opened for Divine worship, on Friday, May 16, 1828, when the Rev. Jenkin Thomas of Cheltenham preached in the morning from Neh. x. 39. and the Rev. T. Morgan of Birmingham in the evening, from Ps. lxxviii. 18. Rev. Dr. Ross (Independent); Rev. Messrs. Fells, (Lady Hunting.) Clarke of Bridgnorth, Aitcheson of Bratton, and Rodgers of Dudley engaged in the service.

On Lord's day, May 18, Rev. J. Thomas preached in the morning from Eph. i. 10. and in the evening to a crowded audience

from Isaiah liii. 11. The collections were extremely small, owing partly to the unfavourable state of the weather in the morning of each day, but principally to the almost total stagnation of trade, which for the present is felt in this town.

It is gratifying and just to remark the kindly feelings manifested to us by friends of other denominations, and it is earnestly hoped that this lately depressed interest will rise into active and efficient usefulness, as an auxiliary to the cause of the Redeemer in the cultivation of holiness, the suppression of vice, and at length in the total subversion of the reign and kingdom of Satan.

BURSLEM.

The Baptist Chapel at Burslem, having been recently repaired, and a new Gallery erected therein, it was re-opened on Lord's day, April 27, 1828. when two Sermons were preached on the occasion by the Rev. E. E. Elliott of Burton upon Trent.

ALPERTON.

On the 21st of May, Mr. Allen was ordained pastor over the newly formed church at Alperton, near Harrow on the Hill.* Mr. Franks, of Newport, in the Isle of Wight, commenced the service by reading the Scriptures and prayer; Mr. Hargreaves delivered the introductory discourse, and asked the usual questions; Mr. Pritchard offered the ordination prayer; Mr. Clarabut, of Tring, addressed the pastor from Col. iv. 17; Mr. Ivimey preached to the church from 2 Cor. i. 11. and concluded the service.

NOTICES.

We are requested to mention, that the annual meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, will take place on Tuesday, July 22. Sermons will be preached at Birmingham, Coventry, &c. on the preceding Sabbath. The Rev. Messrs. Carey, Saunders of Liverpool, and the Secretary of the Parent Society, are expected to be present.

The Kent Independent Association will hold their annual meeting at Chatham, on Wednesday, July 9. And at the same time and place will be held the general meeting of the Kent Union Society, for the relief of the widows and orphans of ministers in the county.

* For a particular account of the formation of this church, see our Number for April, p. 179.

MONTHLY REGISTER.

DOMESTIC.

THE House of Commons having come to a resolution to take into consideration the Laws affecting the Catholics, and desiring a conference with the Lords, with a view to their concurrence in the resolution, a discussion ensued in the House of Lords on Monday and Tuesday evenings, the 9th and 10th of June, before the largest assembly of Peers ever convened to deliberate on that momentous and embarrassing question. The following are the names of the individuals who spoke in favour of the motion :—The Dukes of Sussex and Gloucester; the Marquises of Lansdowne (who moved the order of the day), Londonderry, Bute, and Wellesley; the Earls of Darnley, St. Vincent, Carnarvon, and Haddington; Viscount Goderich, and Lord Plunket. The speakers arranged on the opposite side of the question were—the Archbishops of Canterbury and Tuam; the Bishops of Lincoln, Llandaff, Durham, and Bath and Wells; the Dukes of Wellington and Cumberland; the Marquis of Salisbury; the Earls of Winchilsea, Bathurst, Dartmouth, Falmouth, and Eldon; Lords Manners, Guilford, Colchester, Redesdale, and the Lord Chancellor. On a division, there appeared—

Against the motion	182
For it	137
Majority	— 45.

The speeches of the opponents of the measure, when compared with those delivered on former occasions, were of a mild and conciliatory tone. Many members of the Administration, including the illustrious individual at the head of his Majesty's Government, seemed to be impressed with the *expediency* of attempting in some way to meet the wishes of between six and seven millions of their fellow-subjects, and if possible of setting this long agitated question for ever at rest. The difficulty felt was, of uniting *concession* to the one party with *security* to the other—of admitting the Catholics to the possession of politi-

cal power, without removing the ancient bulwarks of the Constitution, weakening the alliance between the Church and the State, and ultimately endangering the Protestant ascendancy; but while this difficulty was greatly felt, intimations were given that at no distant day an attempt would be made to meet it.

It would be curious to trace, in their chronological order, the issues of previous debates on this question in the Upper House. Lord Grenville's Bill, in 1805, was supported by only 49 Peers, against an overwhelming majority of 178, or almost four to one. In the last division, on the Earl of Donoughmore's motion, May 10, 1825, twenty years to a day from that of Lord Grenville's, there was the same number of opponents to the Catholics, but their friends had increased from 49 to 130. An intermediate Bill, introduced by the Marquis Wellesley, in 1812, was lost by a majority of a single vote; whence it is evident that the Catholic cause has not advanced by a steady progression, but appears to have been the subject of alternation and vicissitude.

On Wednesday, June 18, there was a *Commemoration Dinner* at Freemasons' Hall, intended to celebrate the triumphs of light and liberty in the recent repeal of the Test and Corporation Acts.

Above 400 Noblemen and gentlemen were present. The Duke of Sussex occupied the Chair, who was surrounded by many of the brightest luminaries of both Houses of Parliament, and some of the most noted and influential members of the Denomination, who had thus shaken themselves free from their political fetters. It was the anniversary of the battle of Waterloo, alluding to which Lord Althorp observed—

“That was a great triumph; but he would appeal to every man of a philosophic and sensible mind, whether the triumph they were now commemorating did not involve blessings far more important. The former was a triumph over the enemies of our country; the latter was a conquest of our own prejudices.

IRISH CHRONICLE,

JULY, 1828.

THE Annual Meeting of this Society was held at the City of London Tavern, Bishopsgate Street, on Friday the 20th inst. Lieut. J. E. Gordon, R.N. in the Chair. The speeches delivered by ministers and others were unusually appropriate and impressive. We had hoped to have been able to give them in our Chronicle for this month, but are under the necessity of deferring them, with the resolutions, &c. &c. from having been disappointed by the reporter.

The Committee think it due to their friends to inform them that the funds of the Society again proved to be equal to the expenditure. "*This is the Lord's doing, and it is marvellous in our eyes.*"

THE REV. W. THOMAS'S JOURNAL.

To the Secretaries of the Baptist Irish Society.

Limerick, April 28, 1828.

MY DEAR SIRS,

IN my last letter, which I sent a few days ago with the Itinerant Irish Readers' Monthly Journals, I promised I would forward to you the answers of some queries I put to the readers employed by the Society, under my superintendence. It is impossible to state all their exertions; however I hope the following will be pleasing to the friends of the Society.

Stephen Ryan, Irish Itinerant, states that he has made 1095 visits during the past year to 104 different families, including persons coming in to hear. He averages at seven to each family at the lowest calculation, which amounts to 728 who have frequently heard the Scriptures read, and the way of salvation explained by him. Besides this he has read and spoken at wakes, funerals, and in the fields, in a circuit of from 80 to 100 miles through parts of four counties, and has given instruction to 180 persons to read the Irish Scriptures. He says he has been made very useful to a Roman Catholic, who after his visits was not afraid to die without the priest, and to several Protestants in afflicted circumstances, who were equally ignorant of the saving knowledge of the truth. He has been more than seven years in the employment of the Society, five of which he has been an itinerant reader. He was a papist when he entered the service of the Society. I baptized him about three years ago at his own earnest request, when he gave a most satisfactory account of his conversion, and has since proved the sincerity of his profession.

Thomas Bushe, Itinerant Irish reader, says he has paid 730 visits the past year to 80 different families, averaging seven to each family, (but as persons frequently came in

to hear, the average may be rated higher,) which makes 560 individuals, who have frequently heard the Gospel, besides all who have heard in the fields, wakes, funerals, &c. the wonderful works of God in their own language. He states he has instructed upwards of 100 persons to read the Irish Scriptures, and says notwithstanding the vigorous opposition manifested by the popish priests, it is encouraging to perceive that numbers are desiring religious instruction; he laments that for the last year in consequence of the languishing state of his health the circumference of his itineracy did not exceed 70 or 80 miles, but was more extensive previous to that period. He is a most zealous and devoted man. He has served the Society near five years. He was a papist, but was brought to the saving knowledge of the truth by means of the Society.

Augustine Thynne, Irish Itinerant reader, says he paid 1250 visits during the two years and three months he has been at Ballycar, to 60 different families, and has given instruction in the Irish Scriptures to 30 persons. He was a papist, but now is an enlightened protestant. He attributes his conversion to a sermon he heard me preach on the shore of the Atlantic.

Patrick Gunning since his appointment from being a Sabbath reader, to be an Itinerant Irish reader, which is about a year, has laboured in a circuit of from 80 to 100 miles, and read the Irish Scriptures to 80 different families, or about 560 individuals, taught nine persons to read the Irish Scriptures, and gave instruction to several others. He states several instances of persons who are groaning for deliverance from the oppression and tyranny of the priests. This man also was a papist. I baptized him about a year ago, and have no reason to be sorry for doing so.

Robert Burn says he has read the Scriptures to 214 families, averaging 1284 individuals, during the time he has served the Society.

I pass on to observe the labours of the Sabbath readers.

John Nash, the Society's Irish Schoolmaster and Sabbath reader, of whose exertions I cannot say too much. He said in the presence of some persons a few days ago, "that before he heard the truth from me he was an ignorant savage," and expressed the greatest gratitude to the Society. He states that since he has entered the Society's service, he has read the Irish Scriptures frequently to 200 families, composing about 1600 individuals, in the most remote and neglected part of Ireland, who never knew that there was a Bible or a Testament in the world until I went among them. He has taught 144 persons to read the Irish Scriptures, of whom 14 are gone to the other world. He says there are nine men who visit him every Lord's day morning since the first of Feb. last, for the purpose of reading a chapter in the Testament. Others stay at home reading the word of God in preference to going to the Mass, and that he has a house full every Lord's day hearing the Holy Scriptures read in their own language. This good man fearing a disappointment for want of light, took a candle with him each night where he went to read during the winter, where numbers were assembled to hear him. He has been very useful to persons in dying and distressed circumstances. His day school, which was so much persecuted and deprived of the Society's books by the priest, has again revived to 61 scholars, and he expects a great increase.

Anthony McNamara, Irish teacher and Sabbath reader, says he has paid 120 visits to thirty different families during the past year, has served the society eleven years, and has taught 106 persons to read the Irish Scriptures, perfectly, and has nine at present under instructions; he is a complete teacher of the Irish, and has renounced popery.

Michael Burke, Sabbath Irish reader, states, he has, within the last year, read the Irish scriptures 250 times to thirty-four different families, has taught sixteen persons to read the Irish Scriptures. He was a violent factious character when a papist, but since his conversion, through means of the society, nothing can exceed the change that has taken place both in him and his family, who have also reformed.

John Burke, Sabbath reader, says, that during the last year, he has made 210 visits to thirty-one families, to whom he read the Irish Scriptures. Situated in the mountains, which separate the counties of Clare and Galway, a district involved in the greatest spiritual darkness, the people scarcely understand a word of English. When they hear the Irish Scriptures read

they are affected to tears. He has taught twenty-one persons to read the Irish scriptures, six of whom he states to have renounced popery, as he has done himself.

John Flanedy, schoolmaster and Sabbath Irish reader. This young man was educated in one of the society schools, and what may be said of him and family, who have renounced popery, would afford ample matter for an interesting letter. Their sufferings and persecutions, through the enmity of the priests, would make the heart bleed. With a statement of which the society shall be furnished on a future occasion, as it would be too tedious now. I have reason to be greatly pleased with him, though not long in the service of the society; he has an extensive knowledge of the scriptures. He has been one of the society's schoolmasters near two years, and a Sabbath reader for the last three months, during which time he has repeatedly read the Irish scriptures to seventeen families; has instructed eight persons to read the Irish scriptures, five of whom have renounced the errors of popery. But his cousin James Flanedy, who is also a pious man and a Sabbath reader, and his first convert from popery, claims some merit in the conversion of the above.

James says that he has read the Irish scriptures to twenty-four families, frequently. Relates visiting a woman at the point of death; she requested him to go for the priest for her, but after hearing him read the scriptures and speak on them, she desired that the priest should not be sent for.

Denis Flood, the Society's schoolmaster and Sabbath reader at Birdhill, has made 300 visits to 30 families; he speaks to numbers of people who collect to hear him: he is an active, pious, and zealous man. I knew him to be a cold, indifferent, nominal protestant, and ashamed to come and hear me preach, but the Lord has made that preaching the power of God to his salvation.

John Molony, Sabbath Irish reader, was educated in one of the Society's schools, has made a great progress in the Irish language, reads it with great acceptance to numbers of people. In one place where he was reading, a man was so struck with what he heard, that he would not part with him until he went home with him to read the same portions of Scripture to his wife and children, who never heard such things before.

The statements of Robert Murphy and Robert Best have not yet come to hand, whom I have lately employed as Sabbath readers. I know them to be excellent characters, instead of O'Brien and Costello, who have gone to America. It is pleasing to reflect, that when I began the Society's labours in this part of Ireland, though I had not one pious man, and only one nominal Protestant

to begin with, that all those persons whom I have mentioned in the service of the Society have not only renounced popery, with their families, but have except one or two become pious and unblameable characters, and I trust they have been made blessings to numbers. What I assert respecting the Itinerants and Sabbath Irish readers, I can say relative to the school teachers, both male and female, with the exception of one, who has not yet experienced the joyful effects of the glorious emancipation. I defy all, or any of them, to say that I have ever used any coercive measures to influence them to change their religion, or ever asked them to do it. But this I acknowledge, that I have endeavoured to explain and make known the truth on all suitable occasions.

On last Lord's day week, the 20th inst. I have again received volleys of abuse from off all the popish altars in Limerick. The priest of one chapel at least, after pouring forth a torrent of lava, desired all the people to fall on their knees and pray for the conversion of the lost sheep, which they did instantly, but I think without effect.

"Brethren pray for us, that the word of the Lord may have free course, run and be glorified."

WILLIAM THOMAS.

From an Irish Reader.

Kilmactigue, May 10, 1828.

REV. SIR,

For several years past I often read and endeavoured to explain parts of the Scriptures to persons of several denominations, both here and at Ardnaree, and also exerted myself on all such occasions to point out many of the popish errors to my Roman Catholic friends and acquaintance, particularly since the 1st of April; from that period I have devoted all my time to reading the Scriptures from one village to another, both in English and in Irish, and have not as yet met with any opposition. How consolatory it is to such as love and believe the truth, to see the good that is done to the inhabitants of this part of the country, principally through the means of the Baptist Society.

I recollect about twelve years since, that any person separating from the Romish church, or even daring to read the Bible publicly, could not pass by any of their assemblies without being shouted at by way of ridicule by the enemies of genuine religion. But it is not so at this period, as the greater part of the inhabitants of this country are anxious to hear the Scriptures read and explained, particularly in their own native language.

On the 4th of April, being Good Friday, it is customary with the priests to read the

Passion, and cause their deluded followers to kiss a wooden crucifix on that day. I went to the neighbourhood of Baratocher, and read to several attentive hearers the Passion from the 26th and two following chapters of St. Matthew, together with other useful passages of the Scriptures; all that were present seemed satisfied, particularly a respectable woman of about eighty years of age, who said she never was more edified by any religious instruction than that she received from my father, and that he read to her on that day twelve months similar portions. On the 6th, I read portions of the Irish Testament in Drummartin to some of my acquaintances; one of them who could read requested a Testament from me; having none by me to spare, I gave him a tract, which I understand he is committing to memory. On the 15th I went by your orders to inspect our schools in the Ballina district. I commenced at Moyne, and had a conversation with our teacher there respecting the Scriptures; it is my opinion that he will soon turn his back to priestly superstition. I afterwards went to Mullefarry; there and in several parts of Tyrawly, I have exerted myself to the utmost of my power, by reading and conversation with the inhabitants, and where I thought fit, I left a tract of those you gave me for that purpose. This day I had an interesting conversation with John Mullarky, father to the priest of this parish, the subject of which I intend to insert at large in my next letter.

From an Irish Reader.

Tinod, May 10, 1828.

REV. SIR,

I am glad to inform you that the work of the Lord is still prospering in this part of the country, notwithstanding the great opposition of the priests who are opposing the schools, and the reading of the Scriptures; but "God is for us and who can be against us? he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Nay in all these things we are more than conquerors, through him that loved us."

In my travels through part of the county of Mayo, in order to visit the schools, I lodged in the house of A. P., a teacher of one of the schools; it was late in the evening when I came to his house. Mr. P., his son, and I had a long conversation about the Holy Scriptures. I observed to them it was far advanced in the night, lest they should get wearied; the son said we could not spend

the night better than we were doing. I went out of the house and began to meditate on the past mercies and blessings the Lord bestowed on me, from my infant state to that time, and I believing his mercies fail not, being the same unchangeable, merciful God, full of grace and full of truth. I began to offer up prayers at a throne of grace, in the behalf of Mr. P. and his son, that the Lord might have mercy upon them. After I came in, the son and I prepared to go to bed; we joined in prayer to the Lord, and old Mr. P., who had been in the kitchen, came and joined us in the worship of our God, who will have mercy upon sinners, and who will abundantly pardon. The following morning I was in conversation with these two men; old Mr. P. seemed to be very sorry for his past transgressions, and acknowledged he never was so sorry in his life time as he found himself, and another time your reverence found him intoxicated with liquors; but, said Mr. P., it was one of the best turns to me that ever happened, for I got so much ashamed that I do not intend to drink a drop of liquor again while I live. After I visited young Mr. P.'s school, I went to Crosmolena, to visit Mr. and Mrs. C.'s schools; Mr. C. seemed to be like the Ephesians, who were "strangers from the covenants of promise, having no hope and without God in the world, but now in Christ Jesus, they who are far off are made nigh by the blood of Christ," I said to Mr. C., "When will I hear Mr. C. speak good of the of Christ or his gospel? the believers in Christ confess him before men, and they know him whom to know is life eternal. Faith is the substance of things hoped for, the evidence of things not seen, for by it the elders obtained a good report. Heb. xi. 1, 2. Now if a man have not the spirit of Christ he is none of his. Romans viii. 9. The spirit itself beareth witness with our spirit, that we are the children of God, and if children then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Mr. C. was silent, and seemed to be convinced of his state by nature and by practice. Instead of a reduction in the schools, they are increasing in number and in the knowledge of the Lord. At my return to Bolton, I lodged at my brother's-in-law. This man had been in the foreign service a long time, until he lost his eyesight. He has been at home eleven years, and I believe during that time never went to hear the word of God; but I find him a good-natured man, and he always insists on my staying with him when I come to his place from time to time. I had a conversation with him about the Gospel of the grace of God, and the erroneous doctrine of the church of Rome. His mother was a Roman and his father was a Protestant, but

died a Papist. He now is enabled through the grace of God, to see the errors of popery, and believes many of the priests to be the greatest impostors in the world.

CONTRIBUTIONS.

Monies received at the Annual Meeting, 20th June, 1828.

	£	s.	d.
Dorman's Land, by the Rev. Mr. Chapman	3	4	0
From the Westerham Female Society, for the "Westerham School," by Rev. Mr. Shirley, Sevenoaks.	8	0	0
Ladies' Association at Sevenoaks, moiety of their funds for a School in Ireland, by Mr. Shirley	8	0	0
Donation from a Female Friend, by ditto	1	0	0
East-lane, Walworth, Fem. Aux. Soc. by Mrs. Steward, a moiety For the "Woolwich School" in Ireland, by Miss James	11	0	10
Wallingford, by Rev. J. Tyso ..	5	0	0
Mrs. Palmer, Wallingford, by Do.	1	1	0
Mr. Field, ditto, by ditto	0	10	0
Mr. E. Wells, Slade End, by do.	1	1	0
Tewkesbury, by Miss Jones	4	10	0
For the "Provident School" ..	16	0	0
Hammersmith Ladies' Association, by Miss Otridge, Treas.	14	2	0
A Freewill Offering from a few Friends at Unicorn-yard, for the Instruction of Females in Ireland	2	2	6
Lion-street, Walworth, Auxiliary Soc. by Rev. J. Chin.	30	0	0
Maze Pond Auxiliary Society ..	5	0	0
A Friend, "never mind who" ..	3	0	0
Q in the Corner	1	0	0
Biggleswade Penny a week Aux. Society	3	0	0
John Foster, Esq. Biggleswade ..	1	1	0
Rev. Thomas King, Bedford ..	1	1	0
Mr. Harris, Hadlow	1	0	0
G. F. Angus, Esq. Ilford	1	1	0
Collected at the doors	41	16	4
Ladies' Aux. Society, by Mrs. Ivikey, two years	89	16	0
Thrapstone, Subscriptions	11	0	0
<i>Received by Mr. Ivikey.</i>			
Miss Parr, Petersfield	0	10	0
Jos. Wilson, jun. Scotland-yard ..	1	8	0
* * Subscriptions not acknowledged in the Chronicle will appear in the Annual Report.			

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivikey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, Secretaries.

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

THE services connected with another Anniversary of the Society having closed, we sit down to communicate the best account of them in our power; happy that we can employ, with reference to this Annual Meeting, the language of grateful satisfaction, with quite as much propriety as on any former occasion.

Through the kindness of the managers of Salters' Hall meeting house, the open meeting of the Committee was held in that commodious place of worship, on Tuesday morning, June 17th. More than eighty friends, chiefly ministers from the country, were present; when various matters of business were arranged, and information given respecting the proceedings of the Committee. On its being stated that Joseph Gutteridge, Esq. was confined at Denmark Hill by indisposition, and would be consequently unable to preside at the Annual Meeting, a resolution, expressive of regret on this account, and of the earnest hope that our respected friend would soon be restored to his usual health, was proposed, and carried with the greatest unanimity.

The trustees of Great Queen-street chapel having found themselves obliged to discontinue the practice of lending it for such occasions, the morning sermon on Wednesday was delivered at the chapel in John-street, Gray's Inn-lane, occupied by the Rev. J. H. Evans and friends, which had been very kindly lent for the purpose. After singing, the Rev. James Smith, of Ilford, read the 49th chapter of Isaiah and prayed. The Rev. William Yates, from Calcutta, preached from Rom. i. 28. "*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*" and the service was closed in prayer by that venerable servant of Christ, the Rev. George Burder, for so many years the much respected Secretary of the London Missionary Society. The hymns were read by the Rev. Messrs. Clarabut of Tring, Shirley of Sevenoaks, and Woollacott of

Westminster. Mr. Yates's discourse was eminently perspicuous and simple, affording a comprehensive and affecting view of the character and influence of idolatry in general, and of the Hindoo superstition in particular. In applying the description of the text to the idolatry of the present day, Mr. Y. exhibited very forcibly the identity, in its more important features, of idol worship in the various nations and successive ages of the world. A *reprobate mind*, and a *life of debasement and impurity*, were clearly shewn to be invariably attendant on the adoration of false deities, and necessarily consequent on it. That the mind of the heathen is reprobate, or disapproved, was rendered evident, First, by a reference to their sentiments concerning the Supreme Being, the numerous inferior deities whom they worship, and the graven images by which those deities are represented to the worshipper. Secondly, The minds of idolaters were shewn to be disapproved in reference to the way of salvation: some, supposing that their chief good will consist in absorption into the Supreme Being, seclude themselves from the abodes of men; others practise such rites as bathing in the Ganges, repeating many thousands of times the name of their chosen deity, &c. Thirdly, ignorance of the nature of the means to be employed, involved, it was agreed, a want of acquaintance with the end to be attained. Here the degraded and absurd conceptions of the Hindoos, relative to the nature and duration of future blessedness were stated, and a most explicit and delightful proof was given, that it is peculiar to the Gospel to bring to light life and immortality. The practice of things "not convenient," was referred with forcible illustrations to the vices of lying, licentiousness, covetousness, and cruelty, to which the Hindoos are notoriously addicted.

The influence which the ignorance and immorality of the heathen should exert in our minds, formed the subject of the latter part of this admirable sermon. We were reminded—First, how dreadful are the evils resulting from forgetfulness of God. Secondly, how lively should be our gratitude for the benefits of the Gospel; and finally, how tenderly we should pity the heathen, how fervently we should pray for them, and how zealously labour for their conversion to God.

At six in the evening, a very numerous and respectable congregation assembled at,

Surrey Chapel, when a very lively and appropriate discourse was delivered by the Rev. Isaiah Birt, late of Birmingham, from Eph. ii. 21. "*In whom all the building, fitly framed together, groweth unto an holy temple in the Lord.*" Mr. B. introduced the sermon by referring to the important principles universally recognized in the Gospel ministry, and to the great objects which it is designed to promote, namely, the conversion of sinners to God, and their preparation in his church on earth for his heavenly kingdom. The metaphors employed in Holy Scripture to illustrate the nature of the church of Christ were then briefly adverted to, and the figure contained in the text thus submitted to investigation. The preacher noticed, First, the materials of which the building is composed; Secondly, its basis, and the plan of its erection; Thirdly, the means, instruments, and agency employed in its construction; Fourthly, the end for which the edifice is reared; and lastly, the personal application of which the subject is susceptible. Under the first head, a series of highly interesting remarks were made on the component parts of this building. Their value was estimated; the comprehension of angels and redeemed men in one society alluded to; the diversity that obtains in respect of nation and rank in life; external circumstances and mental endowments were mentioned; and a reference, in passing, was made to the gradations in the angelic scale of being. The number of living stones, their unpromising origin and natural character contributed to render the remarks on the first division of the subject alike ample and impressive. In referring to the basis and the plan of the building, the suitableness and sufficiency of Jesus Christ as the foundation and the chief corner stone, formed matter of pleasurable enlargement, while the reflection of the Saviour's glories on the part of his redeemed, conferred the most delightful interest on this section of the discourse. The means, instruments, and agency were next the subject of remark, and subsequently, the inhabitation of God in the spiritual temple drew forth the animating statements and impassioned appeals in which the venerable preacher feels himself at home. In conclusion, the privilege and duty of contributing to the erection of the glorious edifice were earnestly and affectionately inculcated.

The Rev. Thomas Winter of Bristol, prayed before the Sermon, and the Rev. Joseph Ivimey after it. The hymns were given out by the Rev. Samuel Nicholson of Plymouth, Edwards of Watford, and Harness of Bridlington.

At the prayer meeting on Thursday morning at Eagle-Street, a truly Missionary address was delivered by the Rev. James Hoby

of Weymouth, founded on Isa. liii. *The pleasure of the Lord shall prosper in his hand.* Prayers and intercessions, with thanksgivings, were offered by the Rev. James Cuttress, of Ridgmount, P. J. Safery of Salisbury, and D. Clarabut of Tring.

At 11 o'clock the Annual Meeting of this Society was held at Spa Fields Chapel, which was filled with a numerous and respectable auditory before the business began. After singing and prayer by the Rev. Joseph Kinghorn of Norwich, W. B. GURNEY, Esq. being called to the chair in consequence of the absence, through indisposition, of Joseph Cutteridge, Esq. who was expected to fill it, thus briefly addressed the meeting:—

Christian Friends.—Called by your vote, in consequence of the illness of my highly esteemed friend, to occupy his place, I will not trespass upon your time by any professions of incompetency. Business much more important claims our attention. We are met to receive the report of the proceedings of the past year, and I trust that will be found to exhibit indications that the divine blessing has attended our labours, and that we shall be induced to engage in the exertions to which we are called with increased ardour. We are met also to elect the officers of the Society for the year ensuing; and I lay a stress upon this, because I consider it to be of considerable importance. While in every self-constituted and self-perpetuated body, we witness the principle of decay, the annual appeal to the religious public serves to keep the whole in health and in vigour. I trust that the discussions of the day will correspond with the sacred cause in which we are engaged. That united as we are in the diffusion of the Gospel of Peace, nothing inconsistent with that will be introduced. That we shall seek to animate each other to fresh exertions, and that individually and collectively we shall resolve to do more for the Redeemer's cause than we have ever yet effected.

The Report was then read by the Secretary, in which were many deeply interesting details of the Society's operations, and the success that has attended them; after which an abstract of the cash account for the past year was read by the Chairman, when

The Rev. Isaiah Birt, late of Birmingham, now of Hackney, rose to move the first resolution and spoke as follows;—Sir, Though I am an old man, and an old minister too, having been engaged for 50 years in the labours of the Christian ministry, I may be considered as young in the situation in which I now stand, having never but once before been on a Baptist platform. I laboured and preached for this Society for many years before platforms were erected, at least for the meetings of this Society;

and, when at length I did attend on such an occasion, the manifestations of feeling were so violent, that I almost resolved I would not appear again at a similar meeting. But it may be asked, Why then are you here to-day? I would reply, Because the Baptist Missionary Society is in trouble. This Society has my most unqualified approbation, and influenced by feelings of attachment to it, I endeavoured, though old and feeble, to plead its cause on the past evening, and urged by the same feelings, I appear before you to-day. Much has been said about originating funds for the support of this and other kindred institutions; I could almost wish we could dispense with money altogether; and I bless God that some of us will soon be where we shall want no funds, at least no golden funds. But this Society has originated missionaries. I would not say anything unkind or disrespectful concerning any that have been engaged in this good work, but every thing has originated with the Baptist Missionary Society, every thing in India has commenced with it; Carey would not have been there, nor a single missionary, had it not been, humanly speaking, for this Society; not a single sermon had been preached for that cause, but for the labours of this society. It has also originated other missions; the formation of the London Missionary Society, through the efforts of the venerable Dr. Bogue and other ministers, was suggested, by the example and operations of this institution. After all, I fear that we have looked too much to, and depended too much upon human means, and not looked enough to that God, who has strengthened us for the work, and crowned it with all its success. But, Sir, I not only admire the Baptist Missionary Society in its progress and operations; I admire also the *spirit* by which it has been actuated, especially in the late unhappy differences with some of its highly esteemed friends in India; it has been a truly forbearing spirit, a spirit not willing to believe anything but what was perfectly consistent with christian principle in any of its friends. I remember, some years ago, brother Hall and myself were conversing at Birmingham about the affairs of the mission, when he urged me to ask how the property at Serampore was settled: I did ask the question, when a good man, who is since dead, stopped me and said, "Sit down, brother Birt, can you doubt that our worthy friends at Serampore, who have made such sacrifices for the cause, will do every thing that is honourable and kind to the Society at home?" I remember also attending a meeting in London some years after, when after conversing on the state in which the Society stood on these accounts, I advised to make our situation public. I

could find no one to second me in that proposal; it was then most strenuously urged that we should not take such a step, in the hope, that a reconciliation may yet be brought about. I mention these things, Sir, not to say anything of myself, but to show the spirit of the Baptist Missionary Society's committee. I would rather, that twenty censures should fall on me, than one on the Committee. Any person might as well try to persuade me that two and three make four, as that the Committee have not made every effort towards conciliation. I myself said to Dr. Marshman, "I am an old man, and my life not worth much, but I would willingly lay down that life, if by so doing I could restore you to that honourable station you once enjoyed in this society." And when at last the state of things in these respects was made public, was it not said that the Committee was under the *painful necessity* of doing it? and now again it is declared in the Report just read that it is the determination of that Committee not to depart from the spirit of christian love. It has, as it were said, "We will not go to the world to learn its resentments, but we will go to our Lord Jesus Christ to imbibe his spirit of forgiveness." When I consider all these things, I feel that if I should die this year, I should have cause for regret, if I had not introduced this subject, which I have done without the concurrence of a single individual besides; and on the contrary, I shall have to rejoice if my mentioning it shall lead to a reconciliation which we all have so much at heart.

The Rev. Dr. Cox said, his friend who had just sat down complained that on more than one occasion he could find no one to second him; he would however, cheerfully second his present motion, because it proposed the adoption of a report, which he hesitated not to say was most deserving of a cordial approbation and an attentive perusal. It ought to be generally read by the Christian world, for it was adapted to promote the most sacred feelings, and to furnish a fresh stimulus to missionary zeal and exertion. I (said Dr. Cox) am well acquainted with the early operations of the Baptist Missionary Society; I have intermingled with its councils, and have watched its progress, and hope I have caught something at times of its primitive and hallowed spirit. I once had the happiness of living in the very place where its first measures were taken, and often found reflection excited in the very room, where the consultations were originally held after discourses by those sainted men and blessed immortals, (if I may speak in honour of the dead,) Fuller and Sutcliffe. We are now, however, in a crisis, when, if ever, we need to keep our eyes steadily fixed upon an overruling Pro-

vidence. I trust we shall do so, and be animated in our course by the thought of a divine and all-ruling superintendence. It has been stated that we are in trouble, but we sometimes misinterpret the designs of God, and imagine because we cannot discern the whole distinctly, there is, therefore, confusion and disorder in the divine administration.

“One part, one little part we dimly scan,
Through the dark medium of life’s feverish dream,
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem.”

However *incongruous* or *inharmonious* any circumstances may appear at the present juncture, when I take a survey of the general events attending the progress of Christianity in our world from the very earliest ages, and of the particular events, many of them apparently calamitous, which have happened to this Society from the period of its commencement, I cannot bring myself to anything like feelings of despair. We may fail, our health may fail, our lives may fail, nay, our principles individually may be conceived to fail; yet God will not fail in his resources; nor will his power and providence fail in educing good from apparent or apprehended evil.

Of late years, we have heard much about the *march of intellect*: but I feel a much higher gratification in tracing the *march of holy love*, in the progress of missions. I cannot help, indeed, being delighted with the march of intellect, with the progress of knowledge and general improvement, but this is nothing to the advancement of benevolent and pious exercises, the progress of holy love. We have been frequently reminded, too, of the progress and power of *public opinion*, and it has accomplished much; but I am far more delighted to hear of the progress and power of *public prayer*: and I trust a spirit of fervent prayer has gone forth among our churches. Did we not feel its influence and realize its results? Within a few years what had it not accomplished? Was it not prayer that led to the formation of all our missionary societies? What has assembled us to-day, what has united and stimulated us but prayer? The spirit of supplication has been poured out on the Christian church in Britain, and this has caused our various combinations for usefulness.

We are addressed by many and powerful appeals. There is a voice from the lands of barbarism and idolatry, saying “Come over and help us.” There is a voice from the regions of death, saying “Persevere, for the time of action is short, and life is

fleeting:” and there is a voice from the excellent glory, saying “Go ye forth into all the world, and preach my gospel to every creature.” Surely you will regard their appeals and be awakened to more vigorous action under their influence. I fully concur in the wish that has been expressed, that the breach which has been made might be, (if it were indeed possible) that this breach might be healed: but if it cannot or may not be, if we *must* proceed separately, let us look again to Providence as the star to guide our course and shed a benign influence; and I say, let that influence be on all, whoever they be and wherever they labour, who truly aim at the glory of God. I wish on behalf of all societies and individuals who entertain this same high end and purpose, an abundant dispensation of the Sacred Spirit; and with this desire, second the motion.

The Rev. Mr. Murch, of Stepney, proposed the second resolution, and said—I rise on the present occasion under considerable disadvantages, being totally unpractised in the art of addressing assemblies of this description, and must therefore entreat the candid indulgence of this respectable audience. I think, Sir, my worthy and excellent friend who presented the first resolution for your adoption, among the many good things which he said, uttered something like the language of despair. But despair in a Christian cause, and especially in that of a Christian mission, is a word that should never for a moment be uttered, a feeling to which we should never give place. What would an infidel say? He would talk loudly of the march of intellect and the progress of science; and I rejoice, Sir, that it is spoken of, and spoken of in the first assembly of the nation, and that knowledge is advancing with rapid strides among the mass of the people; but I would with far more joy congratulate you on the progress of divine and Christian knowledge. Despair must not be admitted; no, Sir, though all human means should fail, though every society that has been formed for this great object should be extinguished, and its labours forgotten, still I would not yield to despair. I look forward to the time when the events that may have contributed to excite such a feeling shall become matters of history, memorials of impressions long passed away. The motion in my hand is one of congratulation, and the Report that we have heard this day contains abundant matter for congratulation. I would not, however, call your attention now to its very interesting details; I would wish you for a moment to forget these. I would wish you to go forth into the whole world, and ask, Where is it that missions to the heathen nations have not succeeded? There have

been missions to India and to Africa, to frozen Greenland and to the sunny isles of the Pacific, and where have not these labours of love been crowned with success? I rejoice in the labours of every missionary society, and if I were called to give a decided mark of its having received the divine blessing, I would point to the success which has attended its efforts. We yesterday listened to a most able statement of the system of Hindoo philosophy, its evil tendency and its destructive effects; but I would ask that brother who gave us the awfully interesting statement, Are there any missionary societies but those which are originated by Christians, any efforts of zeal to improve mankind and to advance knowledge, but those which Christians patronize and support? But I perceive the lateness of the hour, and knowing who is to second the motion, I content myself with laying it on the table without any further remarks.

The *Rev. Eustace Carey* came forward amidst the warmest applauses, and spoke to the following effect:—In reviewing, my Christian friends, the labours of this Society, we have indeed much cause for thankfulness on account of the past, and of encouragement for the future. We are thankful for the success which has crowned our efforts, but we have reason to hope for much more. Difficulties, it is true, have arisen, great difficulties still exist; but we should remember that the cross of our blessed Lord, all the sufferings he underwent, were but the way to his triumph, the path to his glory. Much money has been expended, as well as hardships endured, but all this money will bear an abundant interest, and if we wait patiently, we shall ere long reap a large harvest. When our friends began their labours in India, there was not a single school, throughout that immense country, where Christian principles were taught; there were not at that time six female children receiving any instruction; but now there are hundreds of schools where the doctrines of the Gospel are inculcated, and thousands of scholars of both sexes are instructed, and many of them, we have reason to hope, are trained up to eternal life. Much has been expended and endured in accomplishing what has been already done; but the lever is now planted on its fulcrum, which in its mighty energy will move the world; it is now in action, and it only remains for us all to put our hands and hearts to the work. There has been much expenditure of life in this mission; it is no uncommon thing to hear of the widows of missionaries, and of their orphan children returning to this country bereft of the guides of their youth; but a great work requires great sacrifices. The harvest truly is great; there is a teeming

population, millions on millions of immortal souls perishing, and these comparatively without the means of salvation. What should we think if there were but two or three Christian ministers amidst the crowded population of London? Yet this is the state of destitution in which India now lies; so that how much soever may have been done, it must require accumulated labour and hardship and suffering, before we can realize the prospects we are taught to anticipate. Those that are immediately engaged in this work have great need of your sympathies and of your cordial co-operations; we cast ourselves, beloved friends, on your Christian consideration, and pray that you will remember us, and that more especially when you are happily engaged at a throne of grace, seeing we are called both to "labour and to suffer reproach."

The *Rev. W. Yates*, of Calcutta, in moving the appointment of officers and committee for the ensuing year, expressed his earnest hope that the individuals, referred to in this resolution, may be enabled to conduct the operations of this society with the same wisdom and christian spirit, with which it has been hitherto conducted. When we began our work in the east, said he, all was one vast moral desert; now we have to contemplate, in what has been effected, some appearance of the garden of God. But still how many millions are in awful ignorance of the things that belong to their eternal salvation; how widely is a wretched and degrading idolatry extending its baneful influence. And shall we not feel desirous of enlightening this ignorance, and alleviating this wretchedness? Have we not reason to feel the importance of this work? Let us remember, that it was this work which employed the counsels of God from all eternity, for the accomplishment of which the world is continued in existence, and when this work is finished, the heavens shall be rolled up as a scroll. It was to effect this great work, that the Son of God bled upon earth, and is now interceding in heaven; and does it become us to grudge our labour, or to shrink from any sacrifice to promote it? This is the work, that the saints of God, in all ages, have highly valued, and for the accomplishment of which they have most ardently prayed. When David penned his interesting psalms, he had this full in his view, and when he had expressed his strongest desire for the diffusion of divine truth and the prosperity of Zion, it is added, as if this was the summit of his wishes, "The prayers of David the son of Jesse are ended." This is that work which has excited the attention of angels, into which they are represented as looking, and on its completion they will rejoice and shout "Hallelujah; for the Lord God Omnipotent reigneth." And there is no great and glori-

ous work, that is not attended with great difficulties and great expenditure; so this, the greatest of all works, must have its peculiar difficulties; but let us remember the strong arm of the Lord, and the zeal of the Lord of Hosts, that is engaged to accomplish all these things. In the prosecution of our work there are two things, which impede in a particular manner our labours; I may say, indeed, three things; the burning of Hindoo widows on the funeral pile of their husbands, the disabilities under which the native converts lie in consequence of their profession of christianity, and the pilgrim tax. It is calculated that not less than 700 widows are miserably sacrificed every year, to the genius of their degrading superstition, and shall we not put forth all our strength, and stir up all our zeal for the abolition of so detestable a system? Our brother, a little while since, asked if there were any missionaries sent to propagate the abominations of idolatry;—yes, there are missionaries, who are employed for the very purpose of promoting the observance of the idolatrous ceremonies of the heathens, who are sent through the country to extol the virtues of Juggernaut, and to urge them to undertake those pilgrimages in which so many hundreds die every year. These are some of the obligations to impel us onwards, if we would wish to see the glorious events of prophecy, respecting the latter day, fulfilled. But with what spirit shall we go forward? Truly we must proceed in a spirit of dependence on God alone; no arm but that of God can rescue an idolatrous heathen from the wretched captivity in which he is enthralled; no power but that which is divine, can produce a change in his benighted and superstitious mind; we must depend on an Almighty arm. At the same time, the difficulties we are called to encounter, require us to be steadfast, to be zealous in doing our duty, ready to sacrifice our feelings, and even to lay down our lives in this good cause.

The *Rev. Dr. Henderson*, theological tutor of the Missionary College at Hoxton, on rising to second the motion, said, When I entered this place, Sir, I wished to be merely a spectator and a hearer of the interesting things that might be said; but called upon by your worthy secretary to take a part in the proceedings of this meeting, I could not refuse. I am under peculiar obligations to this society, and to the Baptist denomination, since, under the blessing of God, I owe much of the comfort, which I have experienced, to the simple views of the gospel that I learned from the writings of those able men of God, McClean, Fuller, and Booth. To the labours of Mr. Fuller in his visits to Scotland, on the behalf of this institution, and to his powerful appeals

on the subject, I have to attribute that impulse which urged me to offer myself as a missionary to India. In company with Dr. Paterson I was proceeding to our destination, furnished, through the kindness of your society, with letters of introduction to their brethren at Serampore, when unforeseen circumstances detained us in the North of Europe, and entirely altered our plans. Having my attention generally much confined to the duties of my own station, I cannot say much about the affairs of this society; but I may be allowed to express my confidence in the men that have hitherto conducted it, and my hope that God will appear for it, and cause light to arise out of the present darkness. It is impossible for us to reflect on the interesting things we have just heard in the report, and not to thank God for the blessings he has bestowed on the labours of your missionaries. I have been lately a great deal struck in reading the promise made to ancient Israel, in the eighth chapter of Zechariah, and thirteenth verse. It is there said, that as they have been a curse among the heathen, (that is our state by nature) so they shall be saved and made a blessing. Have we been regenerated by the power of the Holy Spirit? then this latter character belongs to us, and such will be the influence we shall have on the nations: we shall be blessed ourselves and made a blessing to others. And what a scene is before us for the exertion of this blessed influence, for the manifestation of this spirit! How many millions, like those of old, are still lying under the curse! Have we found salvation ourselves, and shall we not hasten to their relief? Shall we not hasten to tell them of a saviour, infinite and omnipotent to deliver them? Let us then, both by our prayers and our contributions, aid this good work, and show our sympathy with those excellent men who are engaged in it.

The *Rev. J. Blackburn*, Secretary of the Christian Instruction Society. The motion which I have to propose, is one of thanks to those ministers who have travelled for the benefit of this society. I fear, there are some persons who think that ministers travel for societies from motives of self-gratification, that it is a very agreeable thing to make the tour of the country, and receive liberal entertainment wherever they go. I know a little by experience, Sir, of what it is to travel on such an errand, and though I rejoice greatly in the manifestations of christian hospitality that we often receive, yet I must say that it requires almost an iron constitution, to go through the fatigue that must be encountered. Not all the wear and tear of a minister's engagements in this great city, amidst all the institutions which claim his attention, is

equal to the labour of those who are engaged in travelling by night, and preaching and speaking by day, the constant and daily exertion which they are obliged to employ, in order to excite and keep up that interest in the public mind so necessary to the promotion of our societies. We owe much, Sir, to those who will undertake this labour. To the ladies likewise, this and all other societies ought to feel great obligation, for the very zealous efforts and sacrifices they are disposed to make in every good cause. Allusion has been made to the difficulties attendant on this work; they are great, and I believe that until the Holy Spirit has baptised the church with a large measure of the spirit of prayer, we shall be able to do comparatively little in the work of God. I remember the words of an eminent clergyman abroad, who said, "We should succeed much better in the conversion of the heathen, were it not for nominal christians." But, Sir, the want of funds is, I think, the only gloomy subject in the report we have heard this day; as to the little difference that has arisen between the brethren here and some of those in India, it will be, I trust, only like that of Paul and Barnabas, and, like their disputes, it will be overruled for the wider extension of the knowledge of Christ. When I consider that 500,000*l.* are said to be spent in India, at one of the festivals of Juggernaut, a sum exceeding all that is expended in the different schemes of Christian benevolence, I am ashamed of the little sacrifices we make, after all, in the best of all causes. I have often, in looking over the subscription lists of our various societies, been struck with the melancholy uniformity that prevails, the almost constant recurrence of a pound and a shilling. The poor country pastor, whose income, at most perhaps, does not exceed 100*l.* a year, subscribes his pound and his shilling, and the wealthy London merchant subscribes just the same sum. When we are called to our last account, and we know not how soon this may be, shall we be able to say, "We have done what we could?"

The *Rev. Thomas Morgan*, in rising to second the motion, said, I am thankful to be associated with the excellent individual who has just addressed you, with whom I have had the pleasure of corresponding on the subject of that society, in which he is particularly interested. I earnestly wish success to that institution, and should rejoice if there were a similar one in every great town throughout the kingdom. I must say, Sir, that I do not like the term, *our society*, which has been so often used among us, on this and similar occasions. I am a member of the London Missionary Society; I love to hear of the progress and success of the Methodist Society, and the Moravian

Society, and any society that is engaged in this good work. I esteem it a privilege to have been associated with the founders of this institution, and I am happy to say, that our friends in Birmingham and its neighbourhood, feel deeply interested in its progress; so much so, that during the last year they contributed more than 800*l.* towards its funds. I do most cordially second the motion, and have no doubt that as there are many country friends here, they will go home determined to do much more for this good cause, than they have ever yet done.

The *Rev. Isaac Mann* presented the fifth resolution with the following short address. It is not my intention to trouble this meeting with any lengthened address, but simply to present the motion which has been put into my hands, which expresses our thanks for the chapels which have been lent us at this anniversary. These places of worship have been lent for a good work, and these excellent friends will, I am sure, rejoice in having lent them for so good a purpose. Though I do not mean to say any thing more, I may be allowed to declare that I am second to none in affectionate attachment to this Society, and I do most heartily wish it increasing success.

The motion was seconded by

The *Rev. J. Stephenson*, Wesleyan Missionary, just arrived from Barbadoes, who said—I come, as you have heard, from Barbadoes, and therefore am in some degree acquainted with the genius and capacity of the negro population. Much has been said about the degraded and ignorant state of the negroes in the West Indies, and they have been represented as sunk so low, that it is impossible to raise them; but the missionaries have not found it so: they have found them very ready to receive instruction, and very competent to understand it. They have not contemplated their state without making some exertion for their good, and we see the blessing that has attended their labours. I know not, Sir, your missionaries in the West Indies, but I know their success; many have been converted to God by their means, have learned to read the Holy Scriptures, and died rejoicing in the faith. From my own observation I can say, that the poor negroes have manifested singular aptitude in learning to read the word of God, and I have frequently heard them pray for the spread of the Gospel and for those good friends in England, who had sent missionaries to teach them the knowledge of salvation, and never did I witness more ardent and sincere feeling than on such occasions. I have listened with great pleasure to the Report that has been read, and rejoice in the success of the missionaries; but still how much remains to be done! how many

millions still most loudly call for our exertions! But my feelings were not altogether without a mixture of something unpleasant. I will, Mr. Chairman, make you my confessor on this occasion. When I heard so much said of the East Indies, and the success of your missionaries there, I began to be rather afraid that the West India missions would sink in your estimation, and I felt as if I must rise and say something in behalf of that quarter, and plead the cause of the poor negroes. For my own part, I owe a debt of gratitude to this Society; for two of your missionaries, one of whom was Mr. Tinson, paid us a visit at Barbadoes, on their passage to Jamaica, and preached for us, and the sermons are much spoken of to this day. In this great work it is little that our united exertions can do; but let us do what we can, and we trust that God will bless our efforts, and that our friends at home will aid us by their prayers and contributions. We are willing to labour with all our might, but we must have some bread and cheese to support us. We do not go abroad, I assure you, to be gentlemen; we only want to have something to live upon, while we are engaged in the work of the Lord.

The Rev. S. Nicholson of Plymouth, on moving the resolution fixing the day of the next meeting of the Society, remarked—The character of that meeting will depend much upon the events that have recently occurred, and the improvement we are enabled to make of them. Our success in this

great work will depend greatly on our conversation being in heaven, and our reliance being placed on the almighty power of God. This should be our state of mind, as we are engaged in preaching the Gospel to our fellow-men; if we would preach faithfully and successfully, we must have our conversation in heaven. Much depends upon this as to the spirit we should manifest: "let the same mind be in us that was also in Christ Jesus;" it is the spirit of confident expectation, and of calm and patient waiting, in the assurance that all the promises of God regarding his cause shall be fulfilled, whatever difficulties may intervene. Animated by this spirit, then, let us go forward. And let us also remember that it is the spirit of love; that this is the test of our discipleship. "By this," says our blessed Saviour, "shall all men know that ye are my disciples, if ye have love one towards another." It is necessary also for our own individual enjoyment; for the Holy Spirit, the Comforter, flies from the realms of discord and strife. Possessed by this spirit, we may go on, assuring ourselves of final success.

The motion was seconded by the Rev. D. Clarabut of Tring.

After which, a motion of thanks to the Chairman was proposed by J. B. Wilson, Esq. Treasurer to the Society, and seconded by the Rev. John Dyer, the Secretary.

Mr. Gurney replied in a few words; the 117th Psalm was sung; and the Meeting separated, evidently much gratified by the proceedings of the day.

* * * Contributions are unavoidably postponed till next month.